everywhere shine forth, together with the inestimable gifts which were for-feited by separation.—From a "Little Catholic Honeycomb."

SOCIALISM AND THE CHURCH.

conpensation to three or four times the

conpensation to three or four times the present wages given for from eight to ten hours. Labor is to be almost elim-inated and man is not "to earn his bread in the sweat of his brow" when

Private ownership of property is attacked in the Socialistic platform. Men are to contribute to a common fund and there is to be a species of share and share alike allotment for all.

The Socalists would recast the family

ever triumphant, would certainly not favor the anti social state, church or

Archbishop Messmer, in a sermon preached some time ago in Milwaukee, denounced some of the dangers of Social-

ism. He said:
"There is great danger in it to the

church, the state, morality, the family the marriage relation and the property

"The private ownership of property

following important particulars:

ization for life.

"5. That private ownership of property should be dispensed with.

"A man can't be a Catholic and a socialist. That is plain from the articles I have just specified. Consequently the fight is on and will be conjusted as long as the Church is a power in

tinued as long as the Church is a power in the future, as is has been in the past. The hour has come when the step against socialism must begin. The chal-

lenge has been made and the Church must consider the means of throwing

its resources into the struggle against an evil which threatens all the institu-

tions which it supports." - Cathol

A COUSIN OF FATHER FABER

BECOMES A CATHOLIC.

The Rev. John Faber Scholfield

whose resignation of St. Michael's Episcopal Church, Hill Square, Edin-

burgh, Scotland, and forthcoming re-ception into the Church was an-

nounced in the London Times, on July 19, is a cousin of the late Father

Faber. During the twelve years that he has ministered at St. Michael's, he

A glass of beer costs a loaf of bread.

That is a thought for every father of a family to take with him if he enters a saloon. For the children ought to

fed.-Catholic Columbian.

socialism gets in the saddle.

The Catholic Record.

LONDON, SATURDAY, Aug. 20, 1904.

CATHOLICS IN HIGH PLACES. In some quarters a layman who steps out of the rut and seeks to make his brethren better Catholics-prouder of their faith, and more anxious to equip themselves to defend and to propagate it-is looked at askance, to say the least. But what nobler cause can enlist one's energy? It stands for all that is helpful to man here and beyond the grave. Hence he who champions it is contributing in efficient manner to good citizenship. By his words and actions he is doing his share to make life purer and saner, to foster the spirit that is antagonistic to the misgovernments of cliques and political humbugs: in one word, he is giving an object lesson of the vital power of Christianity. But because he is a reproach to the careless and indolent, and believes that social inanities are but poor things to give much time to, he is regarded as a disturber. He must be snubbed or buried under the weight of the argument that before his time conditions similar to those which prevail to-day, existed and were treated with due reverence. This argument is of too delicate a texture to admit of rough handling. But it seems to have an aspect of solidity to those who view it through the glasses of self-conceit and satisfied ignorance. But the truth is that the earnest Catholic corrects such people of narrow-mindedness, and his life is an

eloquent protest against sordid apathy

and foolish squandering of time. He

jargon of the world. He subordinates

all things to God. And becauses he

by the sacraments. And the light from

a pure heart has been for many the

kindly light that guided them to the

THE EARNEST CATHOLIC.

The earnest Catholic is not the enemy of innocent amusements. But

he entertains the notion that too much

of them is apt to make one soft for the

serious business of living. He believes.

too, we think, that a generation aspir-

ing to show the world what the Church

stands for should not be unduly anxious

for what is termed the "social side." And so God-speed the Catholic who is

endeavoring to lead us out of the arid

waste of the commonplace and to kindle

enthusiasm for our own principles and ideals. He may overturn some of our little tin gods and ruffle the souls of the

"prudent." He may be dubbed

meddlesome by the unthinking and unlock mayhap the flood gates of ignorant

criticism, but the sensible respect and

THE WONDER OF THE CENTUTY.

A correspondent writes us deprecat

ing the tone of a leaderette that ap-

peared in the CATHOLIC RECORD a few

weeks ago. He intimates that in his

town citizens of creeds live in amity,

and that bigotry is a thing of the past.

We rejoice to hear of it, and should like

to print the name of that town in gold-

en letters as the wonder of the century.

But our knowledge of conditions in that

particular centre leads us to believe

that the beauteous picture that pleases

our correspondent may disappear at

any moment. So long as Catholics re

main in the background and have their

talking done by others; so long as they

who have acquired a competence persist

in sending their children to Protestant

colleges and patronize the Protestant

club for the reason that it makes for re-

finement, that concord will exist. But

it is more of a tribute to our negligence

and apathy than to any other cause.

When our brethren, however, begin to

-as it may happen in business or pol-

ities - get in the way of others, and

when they manifest a loyalty to their

own institutions, that picture may have

spots on it. It takes two for competi-

tion; but a nerveless, back-boneless

OUR POSITION.

Catholic does not count.

does this he is a good counsellor and friend, warm-hearted and trustful, an upholder of authority, a gentle and manly Christian. Non-Catholics respect him. They may refuse to hear him, but they acknowledge that he is a man, a fighter who sticks by his colors, and they have before them the spectacle of Catholicity that is rendered robust

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they who deem us "bumpteous" may be pleased to learn that we are always ready to medify or to change our opinions when we are shown how and wherein they are fallacious. This, by the way, will be done by him who knows "how to come to an understanding with them, how to bear with them." But we confess to no admiration of the individual who talks to us in an unpleasant manner and says his "little tin gods" must be treated with

"little tin gods" must be treated with due reverence — well because others more learned than ourselves have done so. An argument this of poor quality, but it is a nugget of wisdom to those who take everything on trust.

And so to supplement what we said a few weeks ago, too many of us have been following after strange gods. We have been shouting alien watch. words and have cultivated a condition of spine that makes it difficult for us to stand erect. We have hidden ourselves in our halls, and "resoluted." We have fed ourselves on the chaff of novel and newspaper and let the world take the neasure of our taste for the things worth while by our delight in social inanities. For the benefit of those who may be inclined to waste time in futile criticism we quote again the words of Cardinal Newman: "Oblige men to know you," he said, "persuade them,importune them, shame them into knowing you."

Remember them ye brethren who have an idea that life is too glorious to be given over to small talk and to end less diversion. Is it too much to ask that we take our share in the fashioning of public opinion, in removing pretalks the language of Faith and not the judice and in vindicating our rights as citizens. Or shall we continue to cling to the "don't wake the baby"

POPE LEO XIII. AND THE SCOTTISH The Socialists would recast the family the church and the state. Some of them will deny this. But Socialism, if

(From His Letter to the Bishops of Spotland. family.

Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our Apostolic years ago the first act of Our Apostolic Ministry was performed in favor of Scotland, for on the second day of our Pontificate We gave back to the Scotlish people their Ecclesiastical Hierarchy. From that day forward, with your efficient co-operation, Venerable Brethren, and that of your clergy, We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that We are so far advanced in years that the end cannot be delayed years that the end cannot be delayed much longer, we have thought it meet to address you, Venerable Brethren, and thus give your nation a further proof of Our Apostolic affection.

been extinguished in the minds of the vast majority of your countrymen. Are we to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God, a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps was formerly the case, but, on the contrary, are favorably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disaneption of truth, are gradually disap pearing. May the search after truth spread more, for there is no doubt that accurate knowledge of the Catholic Religion, drawn from its own, and not from extraneous sources, will clear away

praises the scottish Nation. Great praise is due to the Scottish nation, as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in Our affection We would address to them on this subject with a view to their eternal welfare; since We find that in revering the Sacred We find that in revering the Sacred Scriptures, they are in agreement with the Catholic Church. Why, then, should not this be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New term the Catholic Church alone. If from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceas

We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrin we claim what is enjoyed by others, the right to have opinions, and if necessary to defend them. We make no pretentions to anything out of the ordinary, and

WHY BROWSON BECAME A CATHOLIC. H. Morgan in Donahoe's Magazine,

The eminent New England writer,

philosophical studies have brought us to the full conviction that either the Thurch in communion with the See of tome is the one holy, Catholic Appears to the star of hope above the dark that the children cf Juda were saved from despair since a Hand Divine had set the star of hope above the dark that the children cf Juda were saved from the star of hope above the dark that the star of hope above the dark that the children cf Juda were saved from the star of hope above the dark that the children cf Juda were saved from the star of hope above the dark that the children cf Juda were saved from the star of hope above the dark that the children cf Juda were saved from the star of hope above the dark that the children cf Juda were saved from the star of hope above the star of hope Dr. Brownson, several months before his reception into the Church, wrote: "Our ecclesiastical, theological and Rome is the one holy, Catholic, Apostolic Church, or the one holy Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we can-not. We must accept it or go back to the no church doctrine. . . We are thoroughly convinced in mind, heart, and soul that Christ did institute a visible Church; that He founded it upon a rock, that the gates of hell have ing the whole Scottish people, restored to the faith of their forefathers "in spirit and in truth." What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would not prevailed, and cannot prevail gainst it, and that it is the duty of us all to submit to it, as the representa-tive of the Son of God on earth."

He renounced Protestantism and be-ame a Catholic, October 20, 1844, being then forty-one years of age.

He afterwards compared his experi-ence of different beliefs during the twenty-two years between his profession of Presbyterianism and his conversion to the Catholic faith as that of one Advocates of Socialism are busy and very active in spreading its teachings. It seeks to make the worst appear the better part and by this programme it seeks to lure the workingman to accept its teachings and to espouse its cause. Socialism is inimical to society as constituted at the present and in ages past. It would pull down and uproot and build on a new plan. It proposes to cut down the hours of labor to three or four in the twenty-four and to raise the conpensation to three or four times the stepping on cakes of ice, each cake barely supporting his weight until he could reach the next, until at last he stepped on solid ground. His old associates prophesied his return to Protestantism within six months, but no man ever adhered more firmly to the truth once he had found it.

Never for one moment, whether or not he had erred in his opinions, had his faith in the Church been shaken, or the thought of leaving her been enter tain d. It was hard for him to con-ceive how men ever really Catholic in faith could be so deluded by pride as to abandon the Church. Brownson had no such pride of intellect or of learning to dominate his loyalty and love for the Church which alone had the words of eternal life. In it he lived and in it he died an edifying death, whilst the prayers for the dying were being recited by his side, on Easter Monday morn-

IRELAND'S PRIESTHOOD BEFORE AND DURING THE PENAL

From a discourse recently delivered Limerick by Rev. Michael Phelan S. J. Let me turn your eyes along the dark avenue of our country's history and read the story of her priesthood. It runs like a golden thread though the weft of our national life. * * * As we take up and unroll the canvas

is supported by the gospel, apostolic teaching and the rules of the Church and is a divine ordination not to be changed by the hand of man.

"The most insidious feature of socialism is the distribution of tracts and printed matter, even to expensive years. of time, what a varied panorama passes before our gaze! The light of the seventh century is upon us. Europe is in a strange plight. The unwieldy fabric of the Roman Empire has fallen. Naked savages were long looking out from their forests through hungry eyes printed matter, even to expensive volumes, among the people of the land. While the representations made are apparently safe and sound, I maintain that dashed across her frontiers, sweeping like broken toys the proudest monu-ments of antiquity; ten centuries of civilization ended in wreckage, and the these differ radically from the teaching of religion and the Catholic faith in the armed barbarian of the North placed his foot in triumph on the fallen majesty

stinctively turned its eyes toward Ir-land. Girded in giant strength, her apostolic armies but waited the trumpet blast. Forth they marched to fan the flames of a dying faith or enkindle it anew. Their conquests over the rude savage, the revived faith and restored sanctuaries, the cathedral domes and monastic schools that quickly dotted the face of Europe, are imperishable monuments of her zeal. England and Scotland, France, Italy and Germany have embalmed the glorious deeds of our apostles, and their canonized names live enshrined in the martyrology of live enshrined in the martyrology of every country of Western Europe. What a saintly drama passes before our enraptured vision! We see Aiden preaching to the Northumbrians, with a king for his interpreter; Virgilius proving to the astonished scholars of Germany the rotundity of the earth and the existence of the antipodes eight centuries before Magellan doubled the enry We see St. Gall casting the the cape. We see St. Gall casting the Helvetian idols into the deep lake at Zurich; or Columbanus erecting in every land from Belgium to Central Italy monastic institutions that, in the he has ministered at St. Michael's, he has, in the teeth of much opposition, consistently held such "High" doctrine and practiced such "High" ritual that the Church has become, according to the complaint of the English Churchman, "a very hot-bed of the most extravagant ritualism." In consequence of this he was refused an assistant and placed under aniscornal beau. number of their children and the splen dor of their conquests, rivaled the countless sons of Benedict and their efforts for civilization. Finally, we behold Duns Scotus on the steps French throne, with a palace for his school and kings for his schol-ars. Europe for four centuries rang with the fame of Ireland's apostoquence of this he was request an assistant and placed under episcopal ban. So successfully, however did he work single-handed that he gathered and kept together a big and enthusiastic congregation. Mr. Scolfield is a lic sons; their names are the bright spots of our history, and their achievements more imperishable than the statliest column or the proudest arch tic congregation. Mr. Scolfield is a member of the old Yorkshire family and member of the old forkshire tamily and was educated at Trinity College, Cam-bridge. For years past he has been a devoted admirer of the works of his kinsman, Father Faber.—Boston Pilot.

of triumph. THE PENAL DAYS. The scene is changed: Shadows darken the canvas and Tears replace darken the canvas and Tears replace the sunbeams. Tyranny has placed her heel on the neck of a prostrate nation. We are in the years of penal wee. Ire-lind is in the Catacombs. When the children of Israel wept by the waters of Babylon and mourned the dark years of captivity their bitterest anguish was

the recollection of departed greatness. When they recalled the glories of their holy city and the pride of their ancient temple they struck their harps and every string quivered with the wail of lamentation; and they swore that the right hand should forget its cunning ere they forgot the glories of Sion.

TRUE BASIS OF MORALITY AND GOOD CITIZENSHIP.

Rev. E. A. Higgins. S. J., in St. Xavier Calendar, Cincinnati.

To make a man honest, pure, just and truthful, you must not only convince his intelligence, but also move his heart

set the star of hope above the dark sea of sorrow, and the voice of prophecy consoled their hearts.

What a prototype of penal Ireland! The people lifted up their eyes to see the princely castles of their native chiefs either razed to the ground of chiefs either razed to the ground or chiefs either razed to the ground of sheltering the spoiler. The stones of the sanctuary were torn up, and the hideous night-owl sheltering her young in walls for a decade of centuries shadowed students from every clime. The eyes of the people ached with sorrow, and the muffled wail of a trampled nation went sounding like a death-kneil

over the western waters.
Under such stress of agony what vestige of the race would have survived? That dark tide would have dashed, like alabaster vases, the stoutest hearts to pieces. There was one power, and one power alone, to save the race — the priest. Denied that education at home that he so freely shared with others, he goes abroad. He is ordained. He turns his face toward Ireland, but he is an outlaw— the same price offered for his head and the head of a wolf. He could scarcely approach a town without seeing the skeleton of a priest dangling from a skeleton of a priest danging from a gibbet or a grinning skall staring him from the spikes of the city gates. The very dogs were taught to track his blood. But neither gyves nor gibbets will hold him back.

Ireland is in Gethsemane and the comforting angel will fly to her side. He shares the peasant's humble fare, teaches the catechism by the turf fire, and creeps through the darkness to con-sole the dying. He gathers the people in a sheltered glen, and with the rock-ledge for an altar stone, the canopy of heaven for a roof, and the morning star for a sanctuary lamp, he says Mass. The winds are sobbing "Misereres" of sorrow around. The chalice in his hand faintest ray he bid them look up-

To a land where souls are free, Where tyrants taint not nature's bliss.

He reminded them that the Cross was the dearest keepsake Christ had for His chosen friends. He taught them to chosen friends. He taught them to sanctify their suffering and cling closer to God. Under the desolate skies, on the blood stained sod, with the silent stars witnesses of nup-tial rite, in the dark night of penal woe, the hearts of Ireland's priests and people were wedded in everlasting love.

DIGNITY OF THE CHRISTIAN HOME.

Our Lord became Man, took upon Himself our human nature, looked upon and thus give your nation a further proof of Our Apostolic affection.

The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people, as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years. * * * The Pope, after reverting to the "great achievements of your forefathers in behalf of Catholicism," continues:

"But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are we to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God, a brighter religious future awaits the Scotch people. We men with a human countenance, s ove of God, the law of God our duties to God—all these things are to be found in the Christian home, if the fathers and mothers are faithful, and the children are brought up to be the

children of God. . . Any Catholic father and mother, who for the sake of better summing and reading and spelling, shall send a child to a school where the Catholic Faith is not taught, incur before God and man a great responsibility. They go as far as they can to rob their child of the knowledge of God, and therefore of conformity with God. They do all they can to bring up their children in this world in flesh and blood and with-out the Holy Ghost.—Cardinal Man-

THE FIRST ADORERS.

On Calvary was first opened that well head of all grace, and here behold the first adorers of the Sacred Heart! Mary the spotless, John the well beloved, Magdalene the loving, and in the person of the Centurion may we not behold the first hard heart softened by devotion to the Sacred Heart-the firs of a long line of sinners, who, according to the promise made in days then to come, were to find in that Heart the "source" and "the ocean of infinite

Truly can we, as we fix our gaze on that open side and lance-riven Heart of the Saviour, exclaim in the prophet's words to all who practice this devotion: "You shall draw waters with joy from the Saviour's fountain;" and truly can the Church repeat the words to us as we kneel before the altar for that we too may draw, even more abundantly, waters with joy from this opened fount of the Saviour.—Rev. H. B. McMahon, S. J. Sacred Heart has not been closed, and

To make a man honest, pure, just and truthful, you must not only convince his intelligence, but also move his heart and penetrate his inmost soul; you must give him a motive and a presence from which he can never escape. Such a motive and such a presence religion alone can supply. Without religion morelity, can be talked of, praised and alone can supply. Without religion morality can be talked of, praised and recommended. This is what is done in godless schools and societies for ethical culture. But without religious prin-ciples and religious motives morality cannot be inculcated and taught with authority and impressed on the heart so as to make men morally good. Take the virtue of honesty. What motive is there, without religion, strong enough to make a man honest when he has the occasion and the violent temptation to be dishonest, with the example of others to encourage him and the persuasion that he can escape discovery? Take away God from the man's life; take away the presence of God, the law of God, the judgment of God; take away heaven and hell, but leave him his pas-sions, avarice, greed, lust, the longing for power, for pleasure, for riches; put within his reach the means of gratifying these passions dishonestly, and what will be the result? More caution and will be the result? More caution and ingenuity in avoiding detection? Yes. A real love of honesty in his heart? No. In view of the deluge of dishonesty flooding this land of godless schools, it is becoming daily, more and more evident even to unbelievers that the Catholic Church is wise in insisting upon religious instruction as the true basis of all morality and good citizen-

JEWISH ESTIMATE OF POPE PIUS X.

Anti Jewish prejudices will receive no encouragement from the new Pope, says the Jewish Daily News, of New York. Pius X. has many warm friends among the Hebrew race. He was first brought into contact with the latter when a parish priest at Tombolo, where is made of wood, but the heart behind is of purest gold. Often, alas! the altar stone on which he offered the Blood of Christ was reddened with his own. When the storm threatened to own. When the storm threatened to the storm threatened to own. When the storm threatened to own. The storm threatened to own. When the storm threatened to own. facturer, Romanin Jacur, and was an almost daily guest at his house. On taking up his residence at Mantua as Bishop, he was delighted to find his friend Jacur established there, and became once more an habitue of his house, and when elected Pope last house, and when elected Pope last summer, it was this Jewish friend, now a Senator, who drew up the message of congratulation dispatched by the muni-cipal authorities of the city of Mantua to its former Bishop. At Venice, too, when Patriarch there, Pius mingled freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Hebrew bankers of the city did not hesitate to entrust to him the distributions. tion of that part of their wealth which they devoted to good works.

The Rev. John B. Delaney, chancel-or of the diocese of Manchester, N. H. has been appointed bishop of that See in succession to the late Bishop Bradley.

The Knights of Columbus, Philadelphia, have given to Archbishop Ryan the sum of \$6,000 to establish a mission House of "settlement" in that portion of the city more largely inhabited by Italians.

The Rev. Charles Oppenhelm, who has just been appointed Joseph's Church, Terre Haut, Ind., is a convert from the Jewish faith, and was formerly a reporter on an Albany newspaper.

Fifteen hundred persons recently gathered on the picturesque summit of historic Starved Rock, Illinois, and followed the service of Solemn High Mass, celebrated in the open, on the spot where more than two centuries Father Marquette offered up the Divine Sacrifice for the denizens of the surrounding forests. Sister Mathias, who died suddenly

at the Academy of Notre Dame, Santa Clara, Cal., July 17, in her eightieth year, was born in Belgium, joined the Notre Dame Order in 1853, was missioned to Guatemala, whence she with thirty-nine Sisters was exiled in 1875, when she came to California.

In the city where he was bern, baptized in the Catholic faith, and received his early education, Rt. Rev. Joseph J. Fox was last week consecrated bishop of the diocese of Green Bay, in which he had served continuously as a parish priest and later as the server of the bis prodecessor, the wicar general to his predecessor, the Most Rev. S. G. Messmer, Archbishop of Milwaukee and formerly bishop of Green Bay, ever since his ordination to the priesthood.

An Aim of the Masonic Sects.

The Review of Cath. Pedagogy, April '03.
The Masonic Sects instinctively aim to centralize power. . . Hence they scheme and plot to get into their hands scheme and plot to get into their hands
the machinery by which members of
public boards are appointed . . .
Wherever Freemasonry is strong, as in
the South American Republics, the
masses are paupers and slaves. In the
name of democracy, freedom and Christianity let us concess every effort at tianity, let us oppose every effort at centralization and every organization whose policy is to rob the masses of the American people of the rights with which the Constitution and the Creator

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Flowering ... Week,

THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER. CHAPTER II.

THE TWO SCHOOLS. Next morning when Harry Blake Next morning when harry blance came down stairs, ready for school, his mother, who was busily engaged pre-paring breakfast, could not help ex-pressing her vexation at sight of the patch which disfigured his handsome

face.
"Well, now, isn't it too bad—it's a downright shame, so it is, to see you with that ugly patch over your eye! I wish to goodness, Harry, that you'd, try and keep out of these scrapes; what you do?"

"Why, religion, mother, to be sure —don't every one know that?" and Harry laughed in a way that, somehow,

his mother didn't like.
"Oh! religion!" said she, "that's
the old story, and it goes down very
well with your father, but it doesn't altogether satisfy me. Does it never come into your head that you'd show more respect for religion by keeping out of brawls, and trying to 'bear patiently with the troublesome,' which, you is one of the eight beatitudesch, Harry ?'

Nonsense, mother, what have I to do with 'beatitudes?'—a pretty thing it would be for a fellow like me to hear such coons making their game of Papists, and talking about 'the dirty Irish,' and looking at me all the time,

as much as to say—you're one of them. I'll be hanged if I stand it."
"Why, Harry," said the mother,
"one would almost think you were asbamed of having Irish blood in your veins! I declare you talk very strange-ly at times!" Yeins: I declare you tank very strange.
If at times!"

Harry only laughed, and asked if the breakfast were near ready. "There's Eliza," said he, "I guess she slept too long this morning, and now she's spend.

so much time at her prayers that 's sure to be late. I wish she'd cut them short for once !

"It would be well for you," said his mother, sharply, "if you spent a little more time at your prayers—if you did, you wouldn't be so ready to quarrel with your schoolmates."

"Oh! never mind, mother, never mind. I'll get religion some of these days, and leave off my wild tricks. Are those cakes ready yet? Do make haste.

se cakes ready yet? Do make haste, here comes Lizzy. So you have got through with your prayers at last. Ain't you a pretty girl to be praying for most half an hour, and it so near school-time? I guess you'll catch it this morning." or I shall be late for school! Hillo!

what if I do?" returned his sister, " you know Father Power tells us not to neglect our morning or evening prayers on any account. I learned lessons yesterday evening, and I'm ready for school now, only just to get my breakfast. Can we have it now,

"Yes, my dear, I'm just a-going to put it on the table. I'm well pleased to see that you're particular about saying your prayers. As for Harry, I don't know what to say to him. I'm atraid that school is making a lad of him!"

"Hush, mother, here's father coming in." And Harry began to place the chairs around the table with a great show of making himself useful.
"Well, Harry," said Miles, as he took his place at the table, "how is the

cut this morning? do you feel it

Yes, father, it feels pretty sore, but it don't amount to much. I guess I gave Sam Herrick the worth of it, and more, if it goes to that. If I didn't give him his own, no confounded Yankee

That's right, Harry, that's rightshow them what Irish mettle is. your plate for some of these hot cakes. What ails you, Eliza, that you look so pale this morning?"
This roused the mother's anxious

Why, then, sure Miles, she does look pale. I was in such a hurry getting the breakfast that I didn't notice her. Are you well enough, Lizzy, dear?"

Oh, yes, mother, quite well—in d 1 am," and she smiled faintly please, tather, give me another of hose buck-wheat cakes—there's no fear of me being sick while I can eat so heartily," and the affectionate child did force herself to eat some of the cakes, in order to deceive her kind parents as to the real state of her health. Miles and his wife exchanged glances, and the mother sighed deeply, but no more was said upon the subject. When the young people were gone, Mary went out to her husband, who was

tying up some parcels in the store.
"Now, I tell you what it is, Miles, they're killing that child by inche " How is that, Mary ? who do you

Why them teachers that she has There they have her learning whole pages of books that's of no earthly use to her, and she so delicate as she is, Sure it's enough to bother one's brains to hear the poor child rhyming over the long cramp words that's in them books. fong cramp words that's in them books.

There she has her trigonometry lesson and her geometry lesson, and her philosophy lesson, and her rhetoric lesson—whatever lessons they are, I'm sured whatever lessons they are, I'm sured that the shear is trained to the shear lessons they are the shear lessons the she don't know; if I was listening for year I couldn't make head or tail of them ; and there she is, day after day poring over them books till the very

flesh is worn off her bones."

"Pooh! pooh! Mary, it isn't that that makes her so thin and pale—you know she's been always sickly.

" And that's just the reason why she shouldn't be made to study too hard. What good, I want to know, is in them s that I was speaking of with the

"Why, Mary, if we want Eliza to get a good education, we must let her learn such things. Sure everybody learns them here, and we can't have our chil

dren behind others. Nonsense, Miles, I'd rather have them taught more of religion and less of them foolish ometries, or whatever they are. I wish they mayn't be devilories. I'm sure and certain they are, as far as Harry is concerned, for he's every day

getting more sturdy and resolute on our hands. Perhaps, after all, we're doing what's wrong in sending the chil-dren to that school—eh, Miles?" Miles laughed at the troubled, anxious, look of his wife, so different from her usual cheerfulness reflected from her mind. "Why, Mary, what magget has bit you this morning that maggot has bit you this morning that you're making such a fuss about schools. you're making such a fuss about schools. Don't you know, woman dear, that most of those same branches that you're talking about are taught in the Catholic schools, and if they were 'deviltries,' as you call them, the priests wouldn't have them taught—so make your mind easy about that."

But Mary could not make her mind easy; her maternal anxiety was aroused with regard to Eliza's health, and she was about to make further remonstrance.

was about to make further remonstrance, when a customer coming in put an end to the conversation for that time, and

to the conversation for that time, and sent Mary back to her kitchen.

Let us now follow Harry Blake to school, just to see how it fared with him on that particular morning. The teacher, Mr. Simpson, was a very smooth, sleek-faced man, with long, fair heir carefully brushed back, so as its smooth, sleek-faced man, with long, fair hair, carefully brushed back, so as to show off the intellectual conformation, of which Mr. Simpson was not a little vain. He had a pair of small gray eyes, that were continually glancing round from one object to another, in a queer, restless way, probably the effect of long years of "watching the boys." No one had ever seen Mr. Simpson in a shabby-looking coat, such as teachers No one had ever seen Mr. Simpson in a shabby-looking coat, such as teachers are wont to wear in school-hours; he was always seen, like the Irishman at Donnybrook Fair, in

"A coat spick and span new, without e'er a

-new, and smooth, and glossy as Mr. —new, and smooth, and glossy as Mr. Simpson himself, head teacher of the Fifth Ward School—a gentleman whose dexterity in "handling" the faith of young Papists was well nigh equal to our friend Pat, of Donnybrook notoriety, in handling "his sprig of Shillelah." This smooth-spoken gentleman had no particular love for Harry Blake, who was, as his mother expressed it, for particular love for Harry Blake, who was, as his mother expressed it, for "too sturdy and resolute" for the refined notions of Mr. Simpson, and gave that personage more trouble than all the other boys put together. But Mr. Simpson knew better than to make a display of his aversion—if aversion it could be called—indeed, it was quite contrary to his principles to have an aversion for any Catholic boy; to them he was even smoother and more oily than to any one else. Accordingly, Mr. Simpson chose to take no notice of Harry's entrance that morning, because the bell had rung some ten minutes before. So Harry some ten minutes before. So Harry stepped softly to his seat, much re-lieved, though still troubled with certain misgivings as to the effect of his disfisgured face, in connection with the combat of the previous evening. His next neighbor, Hugh Dillon, was also a next neighbor, Hugh Dillon, was also a Catholic, or rather the child of Catho-lic parents, but the boy had been going to the Common School ever since he was five years old, and now, at fourteen, he Catholic in name, nothing more. In fact, he began, of late, rather to take sides against Harry in his polemico pugilistic compaigns, on the ground that fighting for religion was "too Irish like," and only fit for "Paddies like Harry Blake!" This used to rouse

the Irish and their religion, if you a n't Irish yourself?" "Well, now, if you a'n't a queer one! a'n't your father and mother Irish and Catholic as well as mine?" "Why, yes, I guess they as mine?" "Why, yes, I guess they are, but that is no rule for me. I'm an are, but that is no rule for me. I'm an American born, and, as for religion, I have as much right to choose for myself as any one else. If I were you I wouldn't fight for the name of a country wouldn't fight for the name of a country you never saw, or for any religion in particular; just wait till you choose one for yourself, as a free-born Ameri-can ought to do." So this was the precocious "native" who sat next to our friend, Harry, on the morning in question. Talking was, of course, for-hidden but the two loves explanated bilden, but the two boys exchanged significant glances, and Hugh put his finger on his own brow, with a comical expression of mock sympathy that brought the blood to Harry's cheek. brought the blood to Harry scheek. His sense of humiliation was nowise lessened by the suppressed titter which ran along the benches, and the furtive looks of derision and contempt meeting him on every side. To a light spirited, sensitive boy like Harry this was bad to suppress the but the warst of all was yet.

ome.
"Master Henry Blake!" said Mr. Simpson, from his place behind his desk, "come here. I want to speak with

enough, but the worst of all was yet to

Harry instantly obeyed. "May I ask how you came by that patch over your eye-brow?" He knew well enough, but thought it prudent to make a show It was Sam Herrick, sir, that gave

me a blow of a stick.' " Master Herrick—come here, sir !

Master Herrick went accordingly. "How did you come to strike Master Blake with a stick? what sort of con

duct is this?"
"It was all his own fault, sir, I assure you. He would insist on it that I had insulted him because I happened to say

that St. Peter was an old fisherman, for all Papists make so much to do about

"Yes, and did you not say that the Pope was anti-Christ?" put in Harry; "you needn't try to get out of it."

"Have patience, my good boy, let us hear him out," said Mr. Simpson. Go on, Master Herrick.' "And so, sir, he called me some ugly names, and finally gave me a push

hat sent me reeling against the wall "Yes, but didn't you say that all the Irish were low, mean people, the meanest set in all the world?" And

Harry unconscicusly imitated Herrick's peculiar accent to such perfection that the boys within hearing all laughed, to Sam's great mortification.
"And what if I did-a'n't it true

what I said !--you can't deny it, do as Harry was about to make an angry when the master interpose

school-room, religion is a forbidden theme; in fact, it is always wrong, and theme; in fact, it is always wrong, and everywhere wrong, for boys to quarrel about religion, as religion is only for men—full grown men. At your age, religion is wholly unnecessary—it will be time enough for each of you to take your stand on that question when you have come to the age of maturity. The Great Creator of all things left man to his own free will, in order that he his own free will, in order that he might choose a religion for himself, but he is not in a condition to choose until he is not in a condition to choose until he reaches man's estate. Behold now, my dear pupils, how silly a thing it is to fight about religion, before you can know what religion really is. Samuel Herrick, go to your seat, and I trust I shall never again hear of you inveigh. shall never again hear of you inveighshall never again hear of you inveign-ing against any form of worship. Even the Roman Church, though corrupt and far behind the age, has still some grains of the Gospel seed. She is not wholly idoltrous, I believe, but still professes to worship the true God. Those who belong to her communion, my dear Master Herrick, are rather to be pitied Master Herrick, are rather to be pitied than condemned. I beg, therefore, that, for the future, you will never again take upon you to fight for a thing which you do not understand." Her-rick made his bow, and retired to his seat; but Harry felt so indignant that he could not refrain from several

seat; but Harry felt so indignant that he could not refrain from saying, "Sir, my religion is the best; I don't care what any one says, and I'll stand up for it as long as I'm able." Another titter from the boys.

"Your religion, Master Blake?" said Mr. Simpson, mildly. "I don't understand your having a religion; but if you have, you must keep it to yourself: no religion is best or worst here, understand your having a religion; but if you have, you must keep it to yourself; no religion is best or worst here, for we have nothing to do with any."

"But, sir, you spoke against my religion," persisted Harry, "and it a'n't fair—you didn't say anything bad about Sam Herrick's, and mine's better

than his any day."

"And do you not see the reason, my good boy?" said Simpson in his blandest voice; "I said nothing about Master Herrick's religion, because he

Master Herrick's religion, because he does not profess to have any."

"No!" said Sam manfully, from his seat, "I ha'n't got any."

"There, you see," resumed the master, "you are almost the only boy in the school who makes a fuss about religion, and as you thereby act con-trary to the spirit, if not the letter of trary to the spirit, if not the letter of our regulations, i warn you, once for all, not to repeat the offence. Here you are all on the same footing—at home with your parents, you may, of course, be whatever you like, whatever they wish you to be; but here, mark me, you have only to mind your lessons.

they wish you to be; but here, mark
me, you have only to mind your lessons
—leave religion out of doors. See,
there is your neighbor, Master Dillon;
his parents are, I believe, attached to
the Romish superstition—I beg pardon,
they belong to the Church of Rome—
you he is as orderly and well-conducted they belong to the Church of Rome-yet he is as orderly and well-conducted as any boy in the school. You never hear him brawling or fighting about re-ligion. In the words of the sacred text, I tell you, my dear young friend, 'go thou and do likewise!" Mr. Trimble (to his assistant), call up the first class for methomatica."

first class for mathematics."
So Harry had to take his place in 'the first class for mathematics," and soon forgot his honest indignation in the all-important struggle to keep his

the all-important struggle to keep his place, and get a higher one, if possible. Leaving Harry intenton his parallel-ograms and conic sections, let us just step into St. Peter's school, to see how the young Flanagans are "getting on" under the tuition of their old-fashioned Catholic teacher. Mr. Lanigan was a master of the old school, precise and formal in manner, and, unlike our acquaintance of the Ward school, his acquantance of the ward school, his ordinary habiliments were rather shabby, for, so long as Mr. Lanigan could make a respectable appearance on Sunday in his pew in St. Peter's, he cand little about draws on work days nobody saw him but the boys Like most Catholic teachers of his stamp, worthy Mr. Lanigan was far more anxious for the improvement of his pupils than his own personal adorn ment, and, if truth must be told, he was more akin to Dominic Sampson than to the polished, well-dressed, unctious, Mr. Simpson, the beau-ideal of district-school teachers. The boys were all afraid of Mr. Lanigan, for he held them in strict subjection, and was a sort of autocrat in his way. He was as staunch an Irishman as ever left " the old sod," and if his pupils were not as thoroughly Irish as himself it was not his fault, a he used to say, but their own and their parents. "For I maintain" he would adds " that if the parents took pains to keep the traditions of our race constantly before their children, we should have little reason to complain of the demoralization of our youth, and their backslidings from the faith. Apply the backslidings from the latti. Apply the rod, sir, when your boys are young, and keep a tight rein on them when they begin to grow up, and my name is not Jeremiah Lanigan if you don't have them as Catholic as your heart could wish. That's my doctrine, sir, founded on the experience of five and twenty years' teaching. It is not for nothing that I have been all that time teaching the young idea how to shoot.' is a world of truth in the simple old lines :

'Tis education forms the common mind, Just as the twig is bent, the tree's incline and that is precisely the axiom on which

and that is precisely measured which is a look of the boys. I endeavor, sir, to 'bend the twig' while it is a twig, for when it grows up to be a great, strong, sturdy oak, it would take a stronger arm than mine, ay! even the omnipotent arm of God, to bring it into subjection!"

Such were the opinions of Mr. Lanigan, somewhat antiquated, I must conwould take a stronger arm than mine

ess, at least in this go-ahead country but they were based on good, sound Catholic doctrine, and will never go out of fashion while there are on the true believers, who regard s fallen state" as something ' man's fallen state

more than a speculation.

When the three young Flanagans entered the school-room they found

and his tones were so mellifluous, so full of unction, that no angry passion could have withstood it.

"My good boys," said he, "you are both wrong—yes, both wrong" (the boys looked at each other)—" in the school-room, and in the vicinity of the school-room, religion is a forbidden specified by the school-room. The school-room is a forbidden specified by the school-room. spective seats, Edward Fianagan approached the old gentleman, who was ar too deeply engaged to notice him. He was just in the middle, as he after wards explained, of a great speech of O'Connell's, and as Edward was too dest to interrupt him, there is n modest to interrupt him, the stood, knowing how long he might have stood, had not the school-bell just then rang, have non Mr. Langan dropped his whereupon Mr. Lanigan dropped his paper, for he was the life and soul of

netuality.

punctuality.

"To your places, boys, and prepare your lessons. Well, Neil, my fine fellow, what's the matter with you?"

"My father wants you, sir, to come down a while this evening to our house. He has something to tell you, and he says, if you please, sir, to bring the Irish paper with you; he heard you got one vesterday."

one yesterday."

"Yes, Ned, I did; tell your father I'll go if I can at all. How are all at home this morning?"

"All well, sir, thank you."

"Well, go to your seat now—I'll call up the grammar class in a few minutes." Then raising his voice, and laying down his spectacles on the desk: "Boys, if you all get through your lessons to my satisfaction this forenoon, I have a great secret to tall you and

I have a great secret to tell you, and one that I know you'll be glad to hear."

The boys all brightened up; some of the younger clapped their hands and laughed, while a few of the secret was a secret with the secret with the secret was a secret was a secret with the secret was a secret was tured to say, in a coaxing tone : Mr. Lanigan, won't you tell it now,

Mr. Lanigan, won't you tell it now, sir? Do, if you please sir, and we'll work twice as hard after, if it's any good news."

"No, no; go on with your lessons—you'll have it before you. Mind, it all depends on how you acquit yourselves of your duties."

Matters went on, it would seem, as well as even Mr. Lanigan could wish; for, no sooner had the last of the forenoon lessons been recited, than the old noon lessons been recited, than the old gentleman stood up, and placing his right hand on the desk, said:

"Boys, do you know what day to-morrow will be?" Several voices answered, "No, sir !" but the greater number called out sir-to-morrow will be

"Oh, yes, sir—to-morrow will be Patrick's Day." "Saint Patrick's day!" said Mr.

Lanigan gravely,
"Yes, sir, St. Patrick's day, sir!"
"Well, as you have all been good boys this afternoon if you continue as good during the afternoon, I purpose giving you a holiday to-morrow, in honor of our illustrious patron. That is, on condition that you will go to Mass. There will be high Mass in St. Peter's, at 10 o'clock, and then you can all go to see the procession afterwards."

Oh! thank you, Mr. Lanigan!thank you most kindly, sir!—Yes, sir, to be sure we'll all go to Mass, sir!" were the glad responses from every part of the room, and as the boys, large and small, threw up their caps, and shouted in the exuberance of their glee, Mr. Lanigan laughed too, and glee, Mr. Lanigan laughed too, and felt as if he, also, could throw up his hat, in the fullness of his sympathy. "There, now," said he "that is all very well in here, now that the school is out but remember to keep quiet when you go on the street. Act like good Christian boys, remembering that you are all the sons of St. Patrick; don't disgrace him by any had, rade condisgrace him by any bad, rude con-

"Oh! never fear, sir, never fear! was the quick response, and away went the boys to their several homes, to com-municate the glad tidings. Very few municate the glad tidings. Very few of the youngsters forgot the old man's injunction to go home quietly, and if any of the lesser ones did seem disposed to forget it, some older one would call him to order with, "Hold on, there, Patrick," or "Michael" (or whatever the name might be) "didn't we all service Mr. Larican to a home with promise Mr. Lanigan to go home quietly?—look sharp, now, or he might rue about giving us the holiday, to-mor-row. How do you know but it's look-ing after us he is?"

And so he was looking after them exalting in the happiness he had him-self created, and thinking, as N. P. Willis has since written:

"I love to look on a scene like this,
Of wild and careless play.
And persuade myself that I am not old,
And my locks are not yet grey.
For it stirs the blood in an old man's veins,
And makes his pulses fly,
To catch the thrill of a happy voice,
And the light of a mirthful eye."

"And is it possible," said he to himself, with a heavy sigh, "that half a century is gone by since I was like them? What a strange thing is this life of ours, and how imperceptible the transition from youth to age! it is a melancholy thing to feel our-selves growing old, yet, thanks to our divine faith, we are still on the same level. Here am I, an old man of sixty, looking forward to the celebration of St. Patrick's Day with as much eager

ness as I did forty years ago. Blessings on his name, but it has the magical power on our Irish hearts!" So saying, Mr. Lanigan carefully closed the doors, and took the well known way to his own domicile.

When evening came the old man paid his promised visit to Tim Flanagan, whom he found seated in the midst of a joyous, noisy group. The room in which they sat, half kitchen, half sitting-room, had no pretensions to either luxury or ostentation; it was "the room of the household," where the family was wont to assemble at es, and in the evenings, when neal-time the day's work was over. Tim had the youngest girl on his knee when Mr. Lanigan entered, but, no sooner did Susan perceive the "master" than she jumped down and ran to "climb his claiming, at the same time, the performance of a certain promise made

some time before.
"Well, Susan, I really forgot all about that picture-book, but you'll see

wind up her ball of yarn, ravelled by a mischievous kitten, who was gambolling

about the room.

The boys got into a corner, rather behind Mr. Lanigan's chair. "If he was after giving Susan one of his dressings," whispered Edward to his brothers, "I guess she wouldn't take to him so!"

to her than her poor, sick mother, who could not work to support her. And when—"

"I remember the very day," broke in the second speaker. "Old Bailey had been on a terrible bender; hadn't been sober for a week and was sleep-

us has ever had one yet."
"And I hope we'll be so," responded
Ned; "hush! hush! he'll hear you.
Listen to what father and he are say-

"Well, I'm heart sorry for Miles." observed Tim, "but, after all, Mr. Lanigan, it's his own fault, sir. If he's Langan, it's his own tautt, sir. If he's sending his children head foremost into the pit with his eyes open, he has nobody to blame but himself. Even his wife—she's my born sister, sir—is as much against the thing as I am, only she

doesn't like, you see, to interfere be-tween him and the young ones. For my part, I think the man's bewitched."

"Bewitched!" said Mr. Lanigan, laughing, "yes, he is bewitched by the spirit of worldly wisdom. He thinks, in common with many others, that the temporal interest of his children is best promoted by sending them to Protestant or mixed schools. The poor testant or mixed schools. The poor man is welcome to his own opinion. Time will show him its fallacy, better

than any human reasoning."
"God grant that the knowledge may not come too late!" said Mrs. Flana-gan, with a heavy sigh. "Poor Harry and poor Eliza! may the holy Mother of

God protect them !"
"Can Father Power do nothing with Miles?" inquired Mr. Lanigan.
"Surely he wouldn't stand against his Miles ?"

advice?"
"Well, I don't know as to that,
"Well, I don't know as to that, sir," said Tim hesitatingly. "I have heard Father Power reasoning cases with him, and he'd always manage to with him, and he'd always manage to get out of some loop-hole or another. Of course, his reverence never laid his commands on him, for he doesn't like to go so far if he can help it, but he said enough to make him ashamed of himself, if he had any shame in him. Nelly, you didn't ask Mr. Lanigan if he'd take a glass of punch. You'll be the better of something to warn you, sir, the night is cold and raw." sir, the night is cold and raw."

"Well, I don't care if I do avail my

self of your kind offer. I'll take a little gin and water, if you please, Mrs. Fianagan, just to 'drown my shamrock for to-morrow. You'll walk, of course, Mr. Flanagan?"
"Oh, then, to be sure I will! It

would be a bad day if I didn't. You know I belong to the old Hibernians. Here's your health, Mr. Lanigan—may

you live to see many returns of the great anniversary!" ' Many thanks to you, Mr. Flanagan I wish you the same! and allow me to add another good wish: may you never have a son a worse Catholic or a worse

Irishman than yourself!—Don't you take anything yourself, Mrs. Flana gan? " No, sir, thank you, I never take any thing stronger than tea or coffee. Children, I think it's time for you to go

bed. Bid Mr. Lanigan 'good night.''
The children obeyed, and after some further conversation on indifferent topics, Mr. Lanigan returned to his home, his head full of the approaching tenting. festival,

TO BE CONTINUED.

THE KING FISHER'S DAUGHTER.

igan washed itself into white foam as it rolled in against the breakwater and broke into a thousand shattered rainbroke in the morning sun. Lower down on the shore it spread its great waves out over a long, wide stretch of sandy beach, and with gurgling laughter sported with the strong men, the timid women, the venturesome young folk and merry children who swam, floated, dived and waded in its cooling depths. Out water was dimly outlined a fast-disap pearing steamer. There, a little nearer, the glass revealed one or two private yachts; still nearer, and visible to the naked eye, were smaller crafts and vessels, looking like butterflies soaring against the blue; there, a tug boat puffed out a long plume of trailing smoke as it steered shoreward with its burden. Over on yonder pier, aban-doned by the larger vessels for the more pretentious one on the above, sat silent fishermen with their baskets, nets and tackle; some few wer out in skiffs, with their nets droppe low; near in, close hugging the old and moored secured to it, rested a typ ical, queer-looking houseboat. ical, queer-looking houseboat. That some pretestions were made toward gentility by its occupants was evident from the freshly painted doors and windows and the presence of two or three potted genaniums that stood about on the one deck, and the songs of a canary singing in his cage, telling in his way, perhaps of his captor's life in this drifting home.

The general silence on the farthe end of the pier was broken when Old Bailey hauled in his lines and drew a catch the size of which made less successful ones envious, placed it in his big fish basket, and, after arranging the reat, red handkerchief about his neck, started landward with his load along

"Somethin' wrong when Old Bailey quits this time o'day," said one fisherman to anoth r. "Thinks he'll get a 'corner' on fish.

"He don't mind what ye fellers say," said a third. "That gal o' his has a birthday to-day, and he has promised her something, and it would take a typhoon to stop him from gettin' it."
"Birthday? How does he know

when her birthday is? He picked her up on this very pier when her mother had left her to the tender mercies of his world; while she searched for a better one by skinin' herself under the blue,"

the time the baby was found; maybe the one who found her could be better to her than her poor, sick mother, who rather could not work to support her. And 'If he when—''

him so!"

"I guess not," said Thomas, "but then he never gives 'a dressing' to any one that don't deserve it. None of any one that don't deserve it. None of here ever had one yet."

been soher for a week and was sleeping it of out here. Nobody thought the days. We have here to tell ye. He wasn't aristocrate here to tell ye. He wasn't aristocrate here to tell ye. been sober for a week and was enough to own a houseboat, although I guess he had seen better days, for when he was sober he could tell about places he had been and wind off stories a

he had been and wind on stories a yard long that he had read out o' books."

"And when, as I was tellin' ye," said the third voice again, "when he found her he jist took that day for her birthday. The gal's happy.

"And," said the second voice, "it's been ten years, and King Fisher hasn't teached a dron of ligner since that

touched a drop of liquor since that little brat toddled over to where he was asleep and — the Lord knows how long he was asleep—kept pullin' his hair and pattin' his face, sayin' in her baby way, 'Det up, det up!' until the old man did get up and come to himself jist to find he was owner o' a baby with no place to keep it. But he kept it, he did. He's stubborn as a mule, and when I told him to put it in an orphan asylum he looked at me like thunder and told me to mind my own business. So I let him dead alone ever since, though I ain't got nuthin' agin him."

though I ain't got nuthin' agin him."
"An' kept her well, too," continued
the third voice again. "I'd like to
know what he'll bring her. She's
powerful on books an' readin' an' pictures ever since he sent her to school
in the city, an' she has mighty purty ways for having no mother. An' as to the housekeepin', them two rooms look like parlors. Old Bailey has learned er now, and she can fry fish and make

her now, and sae can try usa and make coffee good as anybody."
"Hey! Here, you fellows! What's the matter with that line out there? Pulls like a sea monster, by jing!" And all eyes were turned toward the dancing line, and the King Fisher and his adopted daughter were forgotten.

Shortly before the noon hour a young girl appeared at the door of the houseboat and looked eagerly and thoughtfally toward the busy city. Not seeing the object of her search, she went in, and in a few minutes re-appeared wear ing a muslin hat half shielding her olive-brown face from the sun's glare. Dark eyes glanced again along the pier, then turning, she went to the aft of the boat and proceeded to feed and water some chickens that were kept in an en-

"Poco, you're greedy; let Biddy have a little," to the great yellow rooster as he helped himself somewhat too liberally to the rations to suit his closure. too liberally to the rations to suit his young mistress. "Daddy will put you in a pen by yourself if you don't be careful. Be good and I'll tell you a secret. Now, listen. I baked a cake—my own birthday cake—and daddy doesn't know it. Won't he be surprised when he comes from market? And there are twelver and candy drops on it. there are twelve red candy drops on it, there are twelve rea candy drops on it, for I am twelve years old, and I'll soon be a woman. Daddy says I am getting big too fast, but he has gone to get me a present and we are going to have a

She didn't finish her tale to the chickens, for a stout man with a smooth sun tanned, wind browned face and eyes was coming down the steps from the pier, carrying a wonderful parcel. "Daddy! daddy!" cried the girl run-

ning to him, throwing her arms around his neck and giving him two resounding smacks.
"Easy, easy, my cherub, or you'll snap the boat rope, upset the Ark and give us a ducking. I'll untie this in a minute; better lay it on your bed, I reckon, where it will be safe. We'll

have a look at it and then I'll tell you its story.' Very carefully were the outside wrap-

pings removed, showing a long green cloth bag. "Oh, daddy! a mandolin!" cried Dot. excitedly, and dancing around for joy. less again, my cherub.

Dot clenched her hands as the cover came off and the snapping of a fasten-ing disclosed to view a fine old violin. Tenderly as he had handled Dot in her baby days, did the old man lift it from the case and bend lovingly over it as he drew the bow across the strings and the old air of "Sweet Alice Ben Bolt" floated through the little boathouse and out over the water. Dot sat transfixed, unable to speak, delirious in the future that in that moment she had mappe out before her. She pictured herself a great musician who could tell again in concert halls, through speaking strings, the song of the waves she knew so well-Daddy could teach her. daddy know? Again she became con-scious of her surroundings, and there was daddy, who seemed to have forgotten her, playing on and on, with a mist in

"Stop! stop daddy! I cannot bear it. You make me cry."

He laid down the violin and took a sobbing child in his arms. They were

quiet for a while and then the reboundquiet for a while and then the rebounding nature in youth spoke out.

"Oh, thank you! I thank you! And
I shall be a great player and make
money for us both; and you can teach
me—but, daddy, how did you know?"

"How did I know?" said the King
Fisher, reflectively. "Well, I played
once, and well, many years ago. But
that was before things went wrong.

that was before things went wrong. cherub; things I don't even now care to tell you, though you might know. So I threw up the sponge, as they say, and drifted up here; went to the bad generally until I felt your tiny arms around my neck one day, as I have told you. But you anchored me, Dot, and I've tried to be good to you. I've done. I want you to live better, to be educated, and live as you deserve to

live. Music will aid you and you love it. So I decided to buy back the old violin I had pawned once with the promise that the man would not sell it out giving me notice. She's a fine one, and I have saved little by little until I about that picture-book, but you is see
I'll have it the next time I come.'

Susan began to pout, and would keep
talking about the picture-book, till at
last her mother was forced to take her
away, under pretence of having her

one by skinin herselt under the blue,
said the first speaker.

'It was this way,'' was the reply of
the third. There was a tag on her,
tied round neck; her father dead and
away, under pretence of having her
mother wantin' to be; would be by

one by skinin herselt under the blue,
said the first speaker.

out giving me hotice. She's a interior
and I have saved little by little until I
could be in the first speaker.

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the third was the reply of the third was the reply of the third was the reply of the third was the thir city, and th wolf. Let's we will play some time y these arms a for finer fo slip into so when that paused a mo

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know your man's life by my child, m "We are Mrs. Jame comfortable the white of But Profess engage this musicale an before the promises us o, perhaps ing patient of orchestr "I am s joy seeing never tire boxes," wa Moyne. ... Nor th

ter smiled.
"They vopportunit the difficul "Difficu Potter, "t instance a for my m Helwig, bu opera sing I prostrate suppliant liard, but, the numb meant pos new star presents : reasonable and — as may judge number." The ap

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" D. E was the the audie hush, as peared a the cente ductor to upon the that but With a then with the viol strings w When

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some time you will be slipping out of these arms and leave your plain old dad for finer folk, and, I suspect, in time for finer folk, and, a suspect, in that slip into somebody else's arms. But when that time comes, child—" he paused a moment and took a deep breath—"when that time comes, be sure you know your heart and don't wreck any man's life by your foolishness—you hear, my child, my cherub?"

"We are disagreeably early," said Mrs. James Potter, as she arranged the flowers she held and made herself comfortable while her escort slipped the white opera cloak from her shoulders. But Professor Von Bleim wanted me to engage this new violinist for my coming musicale and suggested I should see her before the professors. before the performance to-night. He promises us something extraordinary;

promises us something extraordinary; so, perhaps, it will repay us for listening patiently to the agonizing process of orchestral tuning."

"I am so unsophisticated that I enjoy seeing the audience assemble. I never tire of a study of people from the boxes," was the response of Garald Lo. was the response of Gerald Le

"Nor they of us, I fancy," Mrs. Pot-

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ter smiled.

"They would not always envy us our opportunities if they understood some of the difficulties that—"

"Difficulties —" interrupted Mrs. Potter, "that word is a keynote. For instance as regarding a drawing card for my musicale, first I sought Herr Hefwig, but he was engaged; then an opera singer, but without avail; then I prostrated myself, so to speak, with suppliant petitions before Mme Villiard, but, alas! we could not agree on the numbers or on the remuneration. the numbers or on the remuneration.

And so on until I actually thought it meant postponement, but happily this new star whom Professor von Bleim presents as a soloist to night is both asonable and personally charming, d—as regards her talents of that we may judge a little later. Ah, the first

The applause following it was dying away when Mrs. Potter raised her lorgnette to the opposite box, which a man occupied alone. "Evidently a strangwas her comment.

er, was ner comment.

"He seems somewhat uncomfortable.
I should say he was a min of the plains taking his first lesson in Wagner. One with more money than he knows how to

spends," was the reply.

"D. Katherine Bailey, violinist,"
was the next on the programme, and
the audience awaited with an expectant hush, as a girlish figure in white appeared and moved with easy grace to the center of the stage, where the conductor took her hand as she stepped upon the raised dais. It was notable

that but one appearance was scheduled; therefore the more important.

With a grave face, but with eyes that shone like stars, the girl saw the sea of faces before her, paused a moment, then with a sudden lifting of the long lashes to a box on the right, she raised the violin and touched its vibrant strings with its bow.

When Musical Director Von Bleim

announced a rare treat in connection with his orchestra no one ever thought of doubting his statement, but at the first note there arose a soft murmur of suppressed approval, and then the hush of a great audience fell.

a great addience lell.

Not a fan stirred; not a sigh or whiser. Caught in the flight of imagina-Not a fan stirred; not a sign or whisper. Caught in the flight of imaginative inspiration they moved from bird
song and forest song to the song of the
waves as they broke low and sweet or
came as the moaning cry of a lost soul
— now dashing, splashing, glorious in
joyous frenzy, now breaking in mad delight over a fallen foe or beating in an
angry wail against a forlorn vessel; and
now, in reverberatory echo, they seemed
to hear the long low swish of the water
as it rolled itself in and out over a deserted pier, and slowly died away.

serted pier, and slowly died away.

The man in the box, forgetful of but one thing in the world, had risen. It seemed but a signal for an outburst of siasm of the hundreds, the pent-up enthusiasm of the hundreds, who rose en masse, waving their hats, handkerchiefs and fans amid a deafening applause; flowers were taken from the hair and corsage and thrown upon the stage at the feet of a girl, who, while smiling acknowledgment, seemed half frightened by the furore, and almost hastily retreated from the shower of floral petals.

The audience sat down, but applaud-

ed wildly for another sight of the slender figure. Even that was not enough. Professor Von Bleim entreatenough. Professor von Bielin entreat-ed in vain for silence until he led D. Katherine Bailey to the footlights again and she stood touching the violin to her delicate chin, the strings responsner delicate cnin, the strings responsive to her magic touch. Again the deafening applause; twice was not sufficent—nay, thrice. Would the audience never be satisfied? Professor Von Bleim, elated as he was by the trimphant success, was almost impatient. This was positively the last. And this last? It was the simple strain of "Sweet Alice Ben Bolt," with a hundred variations that none had heard or dreamed of before. Men felt strange lumps in their threats women axial. dreamed of before. Men felt strange lumps in their throats, women cried silently or sobbed outright, and one man in a box on the right bowed his head forward on the railing and dreamed of life past, present, life future: and one thing he wished was that when death came to him he asked nothing better than to pass to the Great Divine listening to his cherub, his Dot, playing this last strain now ringing in his ears.—Oriano Burdy in Men and Women.

Sued for Pew Rent.

James H. Deehan, a contractor, of 811 North Sixteeenth street, was sued in Philadelphia on Tuesday to recover \$833, representing pew rent claimed to be due for eight years in the Jesuit Church of the Gesu. Deehan, it was asserted, on June 1, 1895, rented the first pew in the middle aisle of the church at \$100 per annum. From then until last October, when he gave up the pew, it is alleged he never paid for its use. It will be seen from this that the law may be invoked to obtain justice as well in ecclesiastical as in secular matters.

The intolerable heat of the climate, and recreation. It is evident that Socialism puts all its hopes of success in machinery. The Socialists are willing to take any community any day and to erect therein their wheels, and pulleys and start in to grind out the holy king prepared himself for the section.

Socialists are willing to take any community any day and to erect therein their whoels, and pulleys and start in to grind out the great Socialist writers draw amost flattering picture of what will happen to himself socialism puts all its hopes of success in machinery. The Socialists are willing to take any community any day and to erect therein their whoels, and pulleys and start in to grind out the great Socialist writers draw amost flattering picture of what will happen to himself for the holy king prepared himself for health Alving discharged his duties of king prepared himself for health Alving discharged his accurately

The name of the great Saint Louis the Ninth, King of France, is so glor-iously interwoven with the accomplishment of valiant deeds whose influence may profitably review the brief story of the life of this Christian man, loyal

the life of this Christian man, knight and warrior King.

Louis, son of Louis the Eighth and Blanche of Castile, was born at Poissy, in 1223. Impressed at an early age by rather see him dead than commit one mortal sin," the boy conceived a deep horror for all that would offend God. Responsive to the careful guidance of his devoted mother, in Louis was developed a purity of heart, a sweetness veloped a purity of neart, a sweetness and gentleness that won the unbounded love of the people. Combined with these qualities was an innate love of justice and a firmness of will which rendered him inflexible in decision when right and duty were confronted by wrong-doing or vascillating hypoc-risy. Brave and fearless, faithful to his lofty ideals of gallant knighthood— the service of Christ by purity of life and readiness of sword in deference of instigated that the Lovie the Night justice and truth-Louis the Ninth became the exemplar of all that was

best in his age.

During the minority of her son
Blanche of Castile defended his inheritance against the attempts of Henry Third, in 1230, to regain former the Third, in 1230, to regain former English possessions in France. When Henry again invaded France, in 1240, he found in Louis a champion leader in the art of war. To his able generalship in the battles of Taillebourg and Saintes may be attributed the defeat of the English forces and the renunciation by Henry the Third of his claims to possessions in France. In 1244, the year in which the

In 1244, the year in which the Chowaresmians were storming the City of Jerusalem, the king fell dangerously ill—so ill that his life hung in the balance for days. Suddenly awakening from a heavy trance he called for a crucifix and vowed himself to God in His services for the recovery of Jerusalem. Upon regaining his strength Louis placed himself at the head of fifty thousand Crusaders, including two thousand eight hundred knights. He arrived in Cyprus, where he received a royal welcome from the King,

Henry of Lusignan.

In May following, the royal fleet, consisting of eighteen hundred ships, sailed for Egypt; nine hundred of these sailed for Egypt; nine hundred of these were scattered by a storm, the remainder, with King Louis, reached Damietta in safety. The Saracens, upon the landing of the Christian forces, fled in terror. When the rest of the fleet was gathered, King Louis, in conjunction with the English Crusaders, under William Longsword, Earl of Salisbury, determined to set out for Cairo. An impetuous attack upon Mansurah was followed by disaster. Robert of Artois, brother of Louis, Robert of Artois, brother of Louis, with his troops, and William of Salisbury with nearly all of the English, were slain. Cut off from the van of the army by the rising Nile, the Crusaders, ten thousand in number, were sur-rounded by Mamelukes and forced into Moslem captivity. The King and his nobles were ransomed for one hundred thousand livres, upon condition that

Damietta should be evacuated.

The ransom was paid in 1250 to the Mameluke rulers, who succeeded to power after the death, in battle, of the last Sultan of the house of Saladin. The King, with the remnants of his army, sailed to Syria. Casarea, Sidon, and Jaffa experienced the beneficence of Saint Louis. The cities were rebuilt, ruisoners released, children freed. Damietta should be evacuated.

ished in industrial pursuits, cities were benefitted by the abolition of the right of private feuds and judical combats, and new paths were opened for a popular and perfect legislation in an improved system of administrative justice. The King was the recognized arbiter of cities; his institutions partook of the character of his political, religious and social virtues. "His reputation for impartiality, his love of peace and justice made Louis the Ninth the first prince in Christendom, the peacemaker."

That the best way to carry out their ends is to have a law passed by the legislature commanding people to be moral. It is no lesson to them that law after law remains a failure. Deep down in their hearts they have the Puritan principle that men can be made moral by exterior agencies, and they cast the blame of their failure on the police or the judges or the community, never admitting that their principle itself is false.

Now Socialism starts with the same

inforcements.

The intolerable heat of the climate, the lack of pure water and proper food brought on an epidemic that carried of

words of this august monated by brief earthly career was marked by valorous deeds in defence of truth and justice. After the death of the King the contemplated attack upon Tunis was abandoned. Victorious in two battles the re inforced Crusaders concluded a ten-years' truce, secured the liberation of many Christian captives and returned to Europe. Thus ended the eighth and last European expedi-tion for the recovery of the City of Jerusaleman—expedition marked by the sacrifice of noble lives in a holy cause, in which the figure of the great King, Louis the Ninth, stands as the embodichivalry .- Dominicana.

NUTSHELL-IDEA OF SOCIALISM.

Father Yorke in The Leader. By Socialism we mean that doctrine properly so-called which has for its aim

1. The abolition of private property.
2. The supersession of the family 3. The destruction of all individual

The end of Socialism is a legitimate end, namely, the improvement of social conditions. For that end all governments, all parties, are supposed strive. The means which Social strive. The means which Socialism proposes to that end, namely, the abolition of private property, family life and individual effort are not only illegitimate, but are opposed to the very nature of things. It is these means which make Socialism as a doctrine response to the Christian Revelation pugnant to the Christian Revelation and to the dictates of common sense. It is for these reasons that the Pope again and again written against it. There are two ideas that stand over one against the other in irreconcilable pnism-the Christian idea of man

cording to Christ, man is a creature whose chief value lies in his soul. That soul was made for another life, and man is here on earth to save his soul. He has temporal and social interests, but he has them only as helps to the great end of his existence. It matters little how successful he may be in earthly things; all is lost if he is not a success in things eternal: "What doth it profit a man if he gain the whole world when the success in the success in the success of the success of the success of the successful and t and suffer the loss of his soul, or, What shall a man give in exchange for his soul?" This doctrine may seem hope-lessiy old-fashioned and out of touch with modern thought, but there it is— the fundamental idea of Christianity,

Now the Socialist idea is that man exists for this world to get all the good and pleasure and profit he can out of it with the least possible expendi-ture of energy. The Socialist puts religion and the religious feel-ing entirely out of court. It is true that the great Socialistic writers are uniformly anti religious and that in most instances popular Socialism is accompanied by a vulgar atheism, yet we wish to give the Socialists the benefit of their professions and we are willing to accept their declaration that they put religion entirely out of discussion. They are dealing with man and the hard facts of the world, and their object is to let the soul and the future take care of themselves, but to see that the human animal is properly that the human animal is properly generated, properly bred, properly housed, properly fed and properly exercised. On these things hangeth the law and the prophets.

Socialism is the legitimate outcome of

and Christianity never grows old.

built, prisoners released, children freed from captivity and local institutions advantageous to the Christians were established. Having made a pilgrimage to Nazareth the King was called to France to mourn the death of his saintly mother, the great Blanche of Castile.

Indefatigable in his enterprise for the good of his people, Louis the Ninth exerted an enlightened prudent policy in all that concerned the administration of internal affairs. Towns flourished in industrial pursuits, cities were benefitted by the abolition of the right

Socialish States States.

Now a few words as to the occasion of the day. About twenty conventions are held at this hotel each season, yet were bitten with the craze for regulating everything by law. They believed that, given a certain machinery, they could make men just, sober, pure, honest. When they found out that human nature was too strong for them their only remedy was more law. To make men just, sober, pure, honest. When they found out that human nature was too strong for them their only remedy was more law. To affail, gathering with the highest this day the country is overrun with societies for reformation of everything by law. They believed that given a certain machinery, they could make men just, sober, pure, honest. When they found out that human nature was too strong for them their only remedy was more law. To my mind this fact speaks volumes for the Knights of Columbus. You are closing a social, I might call it a family, gathering with the highest religious service. You might have left by sterday, and come and gone like any other convention. the revolution of the sixteenth century.

impartiality, his love of peace and justice made Louis the Ninth the first prince in Christendom, the peacemaker in every European quarrel, and rendered France in his day the chief power in Europe."

In answer to the appeals of the Pope in behalf of the Christians of Jaffa, Antioch and other places in the East, Louis the Ninth undertook a second expedition to the Holy Land. In 1270 he set out with his son Philip, the kings of Navaree and Flanders, and a great many barons who had made extensive preparations for the recovery of the Christian cities. The fleet was carried by a storm to the shores of Sardinia. The Crusaders, hoping much from the conversion to Christianity of the King of Tunis, and relying upon the promised assistance of the King of Sicily, Charles of Anjou and brother of Saint Louis, decided to sail directly to Tunis. After a stubborn encounter with the Saracens, who were compelled to fee to the neighboring mountains, the French encamped upon the site of the ancient Carthage to await the arrival of reinforcements.

The intolerable heat of the climate, The said their principle itself is false.

Now Socialism starts with the same principle. It believes that men can be made prosperous and happy in mass. To make men happy it declares it is necessary that every man should have sufficient recreation to keep his body in good condition, and sufficient opportunity to improve his mind, that his breeding and the raising of his family should not be left to chance, but that as much care at least should be taken thereof as is taken in the care and rearing of horses; that the family system is as antiquated as the old way of making shoos or homespun garments, and that the private property system is the root of all modern industrial evil. Therefore they say, let us control all the means of production, including human labor. Let us so regulate that labor that the fruits of it will go into the community according to the needs of each. In this way the amount of labor required from each individual will not exceed the a self is false.

Now Socialism starts with the same
principle. It believes that men can be

and recreation.

city, and then we will know what Dot can do. But come, I am as hungry as a wolf. Let's have our dinner, and then we will play the rest of the day, for the Night King of France.

SAINT LOUIS, KING OF FRANCE. beard praying for France and for his people. "Into thy hands, O Lord, I commend my soul" were the final words of this august monarch whose chaste, and submit willingly to the rules chaste, and submit willingly to the rules laid down by the scientists for the control of the appetites, and the proper conservation of the race. When the individual is merged in the State, and every office is open to every citizen, ambition and pride, and emulation and corruption and lyirg, will all fly this happy earth. No doubt there can be no thievery where there is no property, and no unchastity where there is no Sixth Commandment. But it is difficult between the commandment of the course of religion? Have the

> weil to give big names and call it col-lective humanity or the common good, or such like trash, but the State to the ordinary man and woman in Socialism will be the factory boss, the overseer or some other officer appointed to superse their work. Now whence shall ese overseers, bosses or officers come? me of the advanced thinkers of the believe that the time will arrive when men can be bred for various occupations as we breed dogs for hunting and horses for running, so that we would which, by the way, is a curious reversien to the old world idea that we could be elected, and will any one in his senses look at the world of reality and say that he would give up his life, his liberty and his happiness absolutely in-to the hands of even the best of our lected officers.

The fact of the matter is that Socialism is the iridescent dream of men who do not condition themselves by the facts of human nature. It is more a religion than a political system, but neither as a religion nor as a political system has it any place in Labor Unions.

AT A LAKESIDE RESORT.

Register, Sandusky, August 4. Rev. Father Schoendorf celebrated High Mass in the parlors of Hotel Victory Sunday morning with a congre-gation of about five hundred Knights of Columbus and their families. It was an impressive service and Father Schoendorf delivered a fine address, in

hich he said:
My Friends—You have probably observed some plain, blant people coming up the stairs of this hotel this morning. They are mostly Catholic islanders who are here to assist at Mass. It will interest you to learn how the church fares on an island. About a dozen Catholic families wor-ship in the little chapel you noticed below the hill. Our Sunday school counts twenty children. During the winter months no services are held here, yet at 10 a.m. on Sundays the little bell sends its call over the island and these children assemble at church to say their Mass prayers, sing hymns and attend the Sunday school. Each year we hold a course of lec-

tures to the non-Catholics of these islands. We have a library of Catholic literature. I make mention of these things to show you how the church prospers under unfavorable circumstances.

Now a few words as to the occasion

other convention.

I would not assert that the Knights of Columbus are perfect, for they know too well they are human beings and I am aware of the fact also, for I have been here during five outings.

History relates that some years ago a Scotch Presbyterian with serious religious difficulties and doubts, came for advice to a then well-known priest. In the course of the interview he asked to be informed as to what his position would be should the result of his inquiries led him to join the Church.

Among us, he said, I know exactly
the status and rights of the laity and should like to know what is the exact position of a layman in the Church of Rome.

Your question, replied the priest, is easily answered. The position of a layman in our Church is two fold. He

the status of the Catholic layman of the present day in America. To begin with, he always invited to assume another, and as things go in this country a most important one, namely, that of putting his hands into his pocket to reach for the wherewith. Yet this is not sufficient nowadays. He is to give

above all his heart to the cause. There are still other and grander opportunities before our Catholic laymen of the present day. It has been stated that the Knights of Columbus have been organized to meet them. Therefore, the clergy is extending a hearty welcome to them. Archbishop Glennon of St. Louis has lately declared that there are two distinct factors within the Church. The static and the

dynamic.

Now we hope that the Knights of Columbus belongs to the latter. I need not explain dynamics to you, for you well know the word means life, energy, well know the word means life, energy, extension of forces, power, strength, even fearlessness.

Scott & Bownt, Chembs, Ostario.



Sixth Commandment. But it is difficult to be lieve shat there will be no ambition in a popular State.

The mainspring of Socialism is the destruction of individuality. The world is to be changed into a gigantic workhouse or soup kitchen. Men and women shall obediently do the work set them to do as long as they are told to do it, and will as obediently turn over the fruit of their labor to the State. But what is this State? It is all very weil to give big names and call it collective humanity or the common good. are put on the shelves of our public libraries? Where are the K. of C.'s who look after our people in the

county and state institutions?"

The general on the field of battle is helpless and discouraged when his offi ers show indifference and apathy. Let the whole responsibility of the campaign rest solely on his shoulders with no one to hold up his arms and behold

him lacking enthusiasm.
But let the rank and file and its lead sien to the old world idea that we could breed families for ruling as the bees breed queens. But until that time comes, the overseers, bosses, etc., must be elected, and will any one in his tenses look at the world is looking to the fact that world is looking to the wor is expecting your assistance. cannot be a selfish end. No knightly priest would be the founder of a selfish organization. May the Lord bless you on your journey homeward !

A QUESTION OF SIMPLE JUSTICE, NOT ALMSGIVING.

Financial support of religion is implied in the first and greatest commandment. God is to be adored by sacrificial worship as well as by faith and prayer. The discharge of this fundamental duty naturally involves every thing essential to the appropriate expression of becoming sacrifice. This Divine njunction, therefore, carries with it the imperative necessity of supplying suitable places of worship and of maintaining a divinely appointed priest-hood. To keep holy God's day and name, to respect the rights of parents and others, are Divine commands. There is no less sanction for providing the material agencies necessary for carrying out the true intent of God's first law. There is here no question of charity or generosity, but of duty and onarry or generosiny, but of dark and justice. In issuing a special precept on the support of pastors (meaning everything pertaining to external worship) the Church merely emphasizes a Commandment as old as religion itself.

God is pleased with the gifts that de-note sacrifice—the poor man's penny, the widow's mite. They who promise to give only of their abundance exhibit a wrong spirit. It is well to remember that the claims of the Church are as positive and as pressing as other ob-ligations; that these claims are to be paid not merely from the ample means of the rich, but also from the slender incomes of the struggling. God should not always be the deferred Creditor—in fact, He ought to be the preferred Creditor. The support of the Church is a duty of simple justice. - Baltimore Mir-

If we love Christ we must love His Mother. We to know Him. We must know her in order

WHAT THE DOCTOR DOES.

The doctor knows that nine tenths o the troubles affecting babies and young children are due to irritation of the stomach or bowels, and that when the stomach or bowels, and that when the cause is removed the child is well and happy. Baby's Own Tablets are an always at-hand doctor, and promptly cure all the minor ills of little ones. They contain no poisonous "soothing" stuff, and may be given with safety to the tenderest infant, or the well grown child. Mrs. J. Overand, Hepworth Station Ont. says. "Wy little one was station, Ont., says:—"My little one was much troubled with indigestion, and Baby's Own Tablets gave immediate relief. I have found the Tablets the most satisfactory medicine I have ever used for children." Sold by all medicates a second sec cine dealers or sent by mail at 25 cents a box, by writing The Dr. Williams' Medicine Co, Brockville, Ont.

layman in our Church is two fold. He kneels before the altar, that is one position, and he sits before the pulpit and that is the other. There is no possible other position.

This brief statement cannot, of course, be taken as an illustration of the status of the Catholic layman of the present day in America. To begin with he always invited to assume the status of the catholic layman of the present day in America. To begin with he always invited to assume the status of the catholic layman of the present day in the catholic layman of the present day in America. To begin with he always invited to assume nerves which cause the neadacace. If them, IT IS KNOWN EVERTWHERE.—There is not a city, town or hamlet in Canada where Dr. Thomas Eclebric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedy as equally beneficial. Such recommendations should be received with doubt. There is, only one Eclectric Oil, and that is Dr. Thomas'. Take nothing else.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.
Ottawa, Canada. March 7th. 1990.
the Editor of The CATHOLIC RECORD,
London, Ont.:
ear Sir: For some time past I have read
trestimable paper, I HE CATHOLIC RECORD,
to congratulate you upon the manner in restinable paper. The congratulate you upon the manner in chit is published, a matter and form are both good: and a y Catholic spirit pervades the whole, berefore, with pleasure. I can recommend the fatthful.

g you, and wishing you success. teve me, to remain.
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, Aug. 20, 1904.

TO CORRESPONDENTS.

W. M. of Chatham, N. B., asks :

"Please give a short account of the origin of language: also of the ceremony of the laying and blessing of the

corner-stone of a Church.
"What does this ceremony symbol-And is there any difference and the first tween the corner-ston stone of a church building?"

1. THE ORIGIN OF LANGUAGE. In regard to the origin of language, we learn from the account of the creation of our first parents given in the Book of Genesis, chapters I. to III., that after man was created, the Lord God brought to Adam all the beasts of the earth to see what he would call them; for whatsoever Adam called any living creature, the same is its name. Then Eve was formed a woman from a rib of Adam, and Adam spoke, saying

"This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man, etc."

Then Adam and Eve are represented or implied as speaking to the Lord, to each other and to the serpent (who was really the devil under the form of a serpent).

From this as an inspired and an historical record, we must infer that speech was originally a gift of God, and not a mere human invention, whereas human beings began to speak immediately after their creation by God.

In the unpointed Hebrew, which is the original form of the language, as written by Moses, a man is aish or ansh. A woman is ashe or anshe, which are simply the feminine forms of the expressions for a man; and this explains youd man's understanding. In verse why Eve was so-called, " because she was taken out of man.

The names of animals were given them by Adam when Almighty God brought them before Him for that purpose, to show that Adam was their master, and they were his subjects. It and Eve possessed the gift of language, it was such a languago as was suited to which Christ instituted. their present needs, without being so discoveries of the future. Being intelmaking such words as their future progress in the arts and sciences might re-

quire.

Viewed in the light of reason this account of the origin of language is assuredly more consistent with reason than that of the unchristian scientists who have supposed that man was originaffy an unreasoning and unintelligent being who gradually acquired intelligence by self-development. A German writer, the Count of Stolberg, points out that so necessary is the gift of language to the state of reason that if the first man had been created without the gift of speech, we, his descendants, would still be mutes without the powers of reason or language. Language that one is absolutely necessary to the exercise of the other. The profound duct during life. acholar, Baron Humboldt, is of the same

minion. tinet from the instinct which is found in mere animals which have no power to develop themselves to become superfor to their ancestors, or to improve apon the knowledge which animals of the same species possessed in former times; but it is not so with man. Man from the moment of his creation was the reasonable being which he is to day, and God, Who made him a reasonable being, could with equal case make him a the earliest days of the Church. Thus

being having the use of language, which is a necessity of the state of reason; and reason and revelation unite in proving that he could use both reason and speech from his first creation.

And what was the original language which man's first parents spoke?

From the eleventh chapter of Genesis we learn that before the attempt of man to build a tower which should " reach to heaven," " the earth was of one tongue and of one speech." From this we must conclude that the language of Noah and his family was still spoken at the time of this attempt, since all men then living were the descendants of Noah. At the least, Noah's language was that of his father, Lamech, who was born about the year of the world 805, or and Num. xix. 1-10. 995 years before the building of Babel. It is reasonable to suppose that the same language which survived nearly a thousand years at least from the birth of Lamech, had been handed down during the nine hundred and thirty years that Adam lived, as it is clear that Adam was living during the first one hundred and twenty-five years of Lamech's life. We may, therefore, very reasonably infer that the language of our first parents was substantially the one tongue and one speech which formed the basis of the many tongues which were produced by the confusion of tongues which God caused at the building of the tower, to prevent men from carrying out their wild and proud project to build a tower which should nake their name famous before they

lands." The probability is that Hebrew was that language, substantially at least, as Moses says: "For whatsoever Adam called any living creature, the same is its name." Max Muller and other eminent philologists agree that there are inherent evidences that the great variety of languages extant are from one common stock which diverged into many languages, at first by the sudden confusion at Babel, and afterward by easy stages, especially by the gradual substitution of one letter or sound for another which is nearly related thereto. There are common roots, and grammatical similarities which almost demonstrate that such was the case. Nevertheless there are firm be lievers in the Bible who believe that the words of Moses do not imply that the original language of the human race was the same in which the great Jewish legislator wrote, and there is nothing

should "be scattered about into all

THE BLESSING OF A CORNER-STONE. The corner stone of a building is the most important of its stones because the building rests and is dependent upon it more than on any other stone. Hence by a synecdoche or figure of speech, it represents the building itself. Then, as the building, by a similar figure, represents the purpose for which it is built, the corner stone of the church building symbolizes also the foundation on which His Church is built.

positive in Revelation to forbid this

view of the case being taken.

In Job xxxviii. Almighty God shows from the works of His hands that power and wisdom are be-His 6 of this chapter, He asks: Upon what are the basis (of the earth) grounded? Or who laid the corner-stone thereof? Here the corner-stone symbolizes the earth itself, and similarly the cornerstone of the Church building symbolizes the foundation of the Church itself is evident, therefore, that though Adam as established by Christ, or it may signify the Church, or the religion

In Psalm exvii. 22, Christ is foredeveloped as to supply words for the told as "the Stone which the builders rejected," signifying His rejection and ligent beings they had the capacity of crucifixion by the Jews. Nevertheless He "is become the Head of the corner." This expression "the Head of the corner" or "corner-stone," is also used in the Hebrew original of the Bible to signify the bulwark or Saviour and stay of the people, as in Is. xix. 13 1 ki. xiv. 39.

In St. Mark's gospel xii. 10, St Luke xv.17, Christ applies to Himself the words of David; and in Ephesians ii. 20, the Apostle St. Paul tells us that the Christian people are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone."

Thus the symbolism of the cornerstone becomes clear. We signify by its blessing that our faith and conduct are and reason are so intimately connected to be built upon Jesus Christ Himself, our Teacher and the Model of our con-

The corner-stone of a church is solemnly blessed by a Bishop or a priest Our soul is something entirely dis- duly authorized to act in his name, because it is to be dedicated to God's service by prayer and the Word of God in accordance with the words of St. Paul to Timothy: "For every creature of God is good, and nothing to be rejected that is received with thanksgiving: For it is sanctified by the Word of God and prayer."(1 Tim. iv. 4.) The blessing of God's creatures to sanctify them for sacred uses dates from

was ordered by Pope Alexander I., who sat in the Chair of Peter from A. D. 108 to 117. This Pope declared:

"We bless for the use of the people water mixed with salt, that they may be purified and sanctified by sprinkling themselves therewith. We recommend all priests to do the same. If formerly the ashes of a heifer, mingled with blood purified the Hebrews, much more will water mixed with salt, and conse crated by sacerdotal prayers, have like efficacy. Divine prayers have the power to bring a blessing upon human things, to purify us from corruption, to increase our true goods, to preserve us from the snares of the devil, and protect us from his dangerous deceits.

The reference here is to the Hebrew ceremony mentioned in Heb. ix. 13,

PASSIVE RESISTANCE.

"The "Passive Resisters" who a little more than a year ago gave promise of carrying on a vigorous war against the English Educational Bills which were introduced by the Government to correct certain anomalies in the school laws which have been in operation during the last thirty-four years, seem now to have reached the limit of their tether.

The Rev. Dr. John Clifford, who has been the head and front of the Passive Resistance movement, relied much on the opposition of the Liberal Party to the Government in order to kill the two Bills which were intended for the kingdom, and the city of London respectively. He expected that the Liberals would take advantage of the Passive Resistance movement to show how unpopular were the Educational Bills, and to work for the defeat of the Government. But now the Rev. Dr. is complaining bitterly that the Liberals have no sympathy with the Resisters and refuse to support them.

It is admitted that the Passive Resisters are sincere, but it is evident that they overestimated their power to influence the electors, for they are, after all, but an inconsiderable fraction of the English electorate.

It has been asserted indeed that the number of Passive Resisters has reached 70,000: that is to say 70,000 have refused the payment of school taxes under the new law. The pretence is that the law imposes upon them the payment of taxes for the teaching of systems of religion in which they do not believe, and as a matter of course, the fact that Catholics received a modicum of justice under these Education Acts, was made a strong reason for opposing them, and the basis of many a virulent appeal to popular bigotry.

The persecution of Passive Resisters at Tunbridge Wells Police Court last year affords a sample out of many of these appeals to prejudice. The Rev. James Mountain, pastor of St John's Free Church, being summoned for refusing to pay the education rate, conducted his own defence and said the rate he was summoned for was imposed two months prior to the operation of the Education Act, and at all events he conscientiously refused to pay for education which favored Popery.

At Wirksworth, Mr. Benjamin Clay ton, a Primitive Methodist, declared that the rate was a gross injustice because " it imposed religious tests, and excluded from a large n ships, excellent and highly qualified teachers because they were not confirmed members of the Church of England! It also lent encouragement and support to Popery, it had been passed without consulting the wishes of the people, and was a violation of the constitutional principle of direct repre-

sentation accompanying taxation." The fallacy of this reasoning is clear when it is considered that Denominational Schools, equally with the secular Board Schools, give a secular education, to which religious teaching is superadded. Justice demands that they should be supported under this aspect and for this work, equally with the purely secular schools. This religious education was not, however, forced upon those who did not want it. But those who believe that education ought to be founded upon religion, should not be excluded for this reason from the benefits of the educational laws.

The "Holy War" carried on by the Passive Resisters is, in reality, an effort to force a large majority of the people to give up religious education in their schools, and conform themselve to the non-religious system of education which the minority preferred to mains

It is surely a tyranny sufficiently oppressive to oblige a respectable and large minority to adopt the views of majority when the latter insist upon abolishing religious teaching or upon taxing the minority for schools to which they cannot conscientiously send their children, owing to the fact that religious education has been entirely eliminated from the school programme. We hold that at least where the parents are sufficiently numerous and willing to

the blessing of water, mixed with salt they should be exempt from the support of purely secular schools. On this principle the school laws of Ontario and Quebec are based, but the United States so far have not acted upon it, and Catholics as well as Lutherans are forced to pay a Public school tax, notwithstanding that they send their children to parochial schools which teach the faith of their parents. This is a gross injustice.

In England the first efficient school system was established by the Churches. In the maintenance of a Christian system of education the Church of England was the most forward Church, for the reason that it has the greatest number of adherents. But Catholics and Methodists generally also maintained their own schools.

Mr. Wm. Gladstone's School Bill of 1870 established Board schools which taught no religion. He, perhaps, did not intend to inflict an injustice, but as a matter of fact he did so, and subsequent legislation had in view to remedy this grievance.

The Rev. Dr. Clifford, who has been already mentioned in this article, puts his case thus :

"We contend that no tax - payer should be obliged to support schools in which dogmatic and ecclesiastical in-struction contrary to his belief is taught, nor to help pay teachers who must undergo a denominational religious test before they are allowed to practice their profession. It is precisely the same spirit which caused the Pilgrims to emigrate to America in 1620, for just as the Government was trying to force a state religion upon the people then, so it is trying to strengthen that religion now by proselytizing the children of Nonconformist parents.

This is not a fair statement of the case, for under the Education Acts, no child is compelled to receive religious instruction to which its parents object, though where the people are nearly all Anglicans, and the Nonconformist children are very few in number, the Anglicans are given the opportunity of having such religious instruction as they desire. This is but right. Neither can it be said that the Nonconformists are paying for such denominational instruction, for the denomination to which the school belongs chiefly pays for the denominational instruction by its voluntary contributions. This is especially true of the Catholic schools. Thus in a lecture delivered by the Rev. Jesuit Father Charles Coupe at Wigan, the Father said :

"The Nonconformists do not pay fo the teaching of our religion. We pay our share of the rates as they pay theirs, and our share supports our own children as their share supports theirs. A casual and uninformed listener to the Clifford-Horton elomight gather that Catholics and Anglicans pay nothing at all, and that Nonconformists paid not only for their own children, but also for ours. Not one single penny of non-Confirmist money goes to the teaching of the money goes to the teaching of the Catholic religion. We Catholics pay every farthing of it ourselves. Nay, we far more than pay for it, for our private contributions far more than cover the cost of the daily half-hour of religious teaching. We voluntarians more than pay for the teaching of our religion out of our private pockets, by building, equipping, and maintaining our schools—14,409 of them."

Finally, Father Coupe declares that the Catholics of England will never again endure that a system of Board schools giving religious instruction to shall be the only schools supported by local taxation."

But the Nonconformists Passive Resisters have met a check. They are now told by the Liberal leaders that their resistance to the tax-gatherer has frequently disfranchised them, so that they are throwing away the only constitutional instrument in their hands for repealing the law they dislike, and that their movement weakens and discredits the Liberal Party. Sincere they may be, but even if they do number 70,000 voters, which is very doubtful, they are but an insignificant faction in comparison with the whole English

A SO-CALLED MODEL SALOON. The saloon reformers of New York city a few days ago formally opened a so-called "model saloon" under the name of the Subway Tavern. The purpose of the promoters of the enterprise is declared to be to serve pure liquor and food at low prices under the best possible moral conditions.

Bishop Henry C. Potter of the Pro testant Episcopal Church delivered the principal address, whereby a religious aspect was given to the occasion. The Bishop declared that the keynote of true temperance had been struck by this attack on the liquor situation. He said he believed in the old village tavern as a meeting place where an evening could be spent pleasantly without the necessity of intoxication.

"I belong," he said, "to a dozen clubs, and if I want to go out to dinner or a social evening, I can do so in any one of these clubs. But what of the man who lives in two rooms with five small children? He has no club. To maintain schools which give the relig- get his glass of beer with his luncheon, lous teaching with which they agree, he must go to the saloon. This is the tectorate of Christians in the East, mother, would gladly accept his prom-

greatest social movement New York has ever known. It is a movement every one of you must take into account if you would save the Republic. I wish, therefore, every success to this movement."

In conclusion, the doxology was sung to show more decisively the religious character which its promoters proclaim to be found in the enterprise.

We do not doubt the honorable intentions of the social reformers who have undertaken this enterprise, but we certainly do think that they have made they have adopted to effect a reform in the saloon business, and Bishop Potter has made an equally great mistake in giving his solemn sanction to the new fad as a religious or semi-religious institution.

The insidiousness of the drink habit s so well known that while we believe that it is a work of benevolence to furnish food at the lowest prices, as the Subway is to do, we have not the same belief in regard to the benefit of the furnishing of intoxicating drinks on the same scale. This will, in our opinion, increase the consumption of these beverages, and drunkenness will be encouraged to the same degree, and we believe our readers will agree with us in this opinion.

For a time, it may be, that this new saloon may be conducted in a more orderly manner than other saloons, but we believe that the same germ of evil will be nurtured in the new saloon as in other saloons, and it will soon degenerate to the same level with them. The quasi-religious ceremonies with which this saloon has been opened appear to us, therefore, to be a desecration, and it is to be regretted that a clergyman of any denomination should give a solemn religious sanction to the novel establishment.

A PAN-BAPTIST CONGRESS.

It is announced that the Baptist Union of Great Britain will convene a Congress of representatives of all the Evangelical Baptist Unions throughout the world to be held in 1905, and probably in June or July, in the London City Temple.

Hitherto the Baptists of Great Britain and America have been shy of admitting what has been known to be the truth, that the Anabaptists of Germany are the parent stock of the Baptist Church. The founders of the Anabaptist had so eccentric and dubious a reputation that the English speaking Baptists did not wish to claim any connection with Messrs. Storck and Munzer, but claimed to be of much earlier date than all German Protestantism. But now the question is to make it appear that the Baptists are a very widely extended sect, and fraternity and unity are being claimed with the Anabaptists so as to make the Baptist denomination a worldwide organization, and the Anabaptists will come in very handy for this purpose, so the fraternity is now being very strongly insisted on.

It is often strange how circumstances change cases; but in the matter of religion, such changes prove only that the Church which undergoes them is not the Church of all ages, which the true Church of Christ must be, as please Baptists and Presbyterians only, Christ promised to be with His Church to the consummation of the the end of time.

The relation of Baptism to Church tion, it has been decided that there shall be no discussion raised on this France. point in the coming Congress. It is evident, therefore, that the Pan-Baptist Congress will be no more authoritative than have been the Pan - Anglican and Pan-Presbyterian Councils which have been held during recent years. That is to say it will have no authority at all, and its result religiously will be nil. It will be merely a social gathering.

MISSIONARIES SLAUGHTERED IN CHINA.

A recent despatch from Shanghai. which was received from the Belgian seau's able diplomacy. consul at Hankou, states that the Catholic Bishop Verhaegen, and his brother, a missionary of the Belgian missions in the province of Hupee, and Father Robberecht of the same mission were killed near Chennan, China. They were killed by rioters, supposed to be Boxers. Bishop Verhaegen was a distinguished scholar, and was beloved by both Europeans and Chinese for his devotedness to his people and benevolence for all classes, pagans as well as

It is remarkable that as soon as the facts were made known. Mr. Delcasse. as The Foreign Minister of France, demanded an explanation from the Chinese Government, and full reparation for the murder. This demand was made in virtue of France's ecclesiastical pro-

though the slaughtered missionaries were not French.

It is an anomalous state of affairs that France should be persecuting the Church at home, while being so jealous of its interests in foreign countries. The anxiety of the French Government to retain the ecclesiastical protectorate is evident from the basto with which it took up the case of these murdered missionaries; but it is not at all improbable that the protectorate will be handed over by the Pope to some nation which can be better relied an egregious mistake in the method on for the protection of Christian interests. The Emperor of Germany is very anxious that this protectorate should be transfered to himself, and he would certainly be less unreliable than Premier Combes. If the protectorate be allowed to remain still with France it will be because the Holy Father looks forward to a not distant change in the personel of the French Govern-

ment. In connection with this matter it is worth while to note that M. Constans. the French Ambassador at Constantinople, speaking recently at a banquet on one of the ships of the French squadron of the East, said that as an old Freemason he would not be suspect_ ed of clericalism, but since he has been in the East, he has gone to Mass, followed religious processions and had members of the religious orders at his table, and he has assured M. Combes that without the Religious orders French influence in the East would be

DEATH OF M. WALDECK-ROUSSEAU.

Pierre Marie Ernest Waldec't-Rousseau, who was Premier of France before M. Combes assumed the office, died on Wednesday, August, 10th, at his country residence at Corbeil, eighteen miles from Paris.

Mde. Waldeck-Rousseau and several near relatives and friends were present at the time of his death. A priest of Paris was telegraphed for to give him the last rites of the Catholic Church, but arrived too late.

Premier Combes and the members of the Government met as soon as possible after the death and decided to give deceased a public national funeral, but Madame Waldeck-Rousseau declined this honor, and it was decided that the funeral should take place to the Church of St. Clotilde in Paris.

Ex-Premier Waldeck-Rousseau was born at Nantes, France, in 1846. He was the son of Rene Waldeck-Rousseau, a prominent member of the Chamber of Deputies. The deceased studied law. and stood high in the profession. He was elected deputy for Rennes in 1873, and was regarded as one of the foremost orators among the deputies. So early as 1881, when he was only thirtyfive years of age, he became a member of M. Gabette's cabinet, which was shortlived, and lasted only a little more than a year. He then entered the Cabinet of Jules Grevy, which remained in office till 1885.

He became Premier in 1899 which office he retained till 1902, which is the longest period for any French Government to have retained office since the establishment of the Republic.

He inaugurated the anti - Catholic policy of the French Government, and under his rule the Associations Law was passed under which all the religious orders were expelled from France under membership is also a much discussed the rule of M. Combes. M. Waldeckquestion with the Baptists, and has led Rousseau, however, never intended this to the distinction between close and law to be so rigorously interpreted, open communion Baptists. As this divi- and he vigorously opposed the final sion permeates the Baptist denomina- policy which M. Combes carried out in the expulsion of these orders from

M. Waldeck-Rousseau was a man o rare genius and varied capabilities and remarkable for coolness, and firmness in critical times. Such a time arose when the Dreyfus case was retried, but whatever peril threatens the country on this occasion was ably warded off by M. Waldeck-Rousseau's coolness and determination.

In the Fashoda trouble with Great Britain, their was also a grave peril lest France should be plunged into a most serious war, but the danger was again averted by M. Waldeck-Rous-

The responsibilities of his office, however, weighed heavily upon him, and, compelled by his growing weakness, he resigned, and it was believed that his resignation would be but temporary; but death has intervened to prevent his return to his former position.

It will be remarked that notwithstanding M. Waldeck-Rousseau's anti- Catholic policy while he was Premier, it is stated in the despatches that the funeral will go to the church. We have not direct information that he repented for what he had done against religion, but it may well be that during the two years which have elapsed since his resignation of office he gave satisfactory proofs of penitence, and in this case, however grievious his sins may have been, the Church, which is a kind

ises of amendment. had not actually pro by visible or outwar for a priest to admin ments would be a s sufficient for the cle in regarding him as moment of death, Christian burial.

AUGUST 20, 1

RELIGION The Italian censu which has been iss some interesting fi the religion of th The Catholic pop 31,539,000, of who under fifteen years 000 over that age number 65,695, of under fifteen.

Among the Pro many thousands o cans, and English large staff of m maintained there and British mission are also many thou or Vaudois, a sect the year 1170, wi rich merchant of 1 and gave them to went forth as a p poverty. The doctrine ta

ies had no conne Protestantism whi Luther's preachin the sixteenth centr antism was started almost disappear were to be found hers in the valley ally Piedmont, an deputation to thel and Switzerland soon after which enses became abs movement of Pro In 1886 there v densianChurches

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ises of amendment. But even if he had not actually proved his penitence taken for granted by those who blame taken for granted by those who blame us, as a point in their own favor. by visible or outward acts, his sending for a priest to administer the last sacraments would be a sign of amendment sufficient for the clergy to justify them in regarding him as a penitent at the moment of death, and for giving him Christian burial.

RELIGION IN ITALY.

The Italian census of the year 1901, which has been issued recently, gives some interesting figures in regard to the religion of the people of Italy. The Catholic population is given at 31,539,000, of whom 10,608,000 are under fifteen years of ago, and 20,931,-000 over that age. The Protestants number 65,695, of whom 16,732 are

under fifteen. Among the Protestants, there are many thousands of Germans, Americans, and English, including quite a large staff of missionaries who are maintained there chiefly by American and British missionary societies. There are also many thousands of Waldenses or Vaudois, a sect which dates back to the year 1170, when Peter Waldo, a rich merchant of Lyons sold his goods and gave them to the poor, and then went forth as a preacher of voluntary poverty.

The doctrine taught by these sectaries had no connection with those of Protestantism which was the result of Luther's preaching in the beginning of he is not on exhibition—he is modest the sixteenth century, but when Protestantism was started, the Waldenses had almost disappeared from France, and were to be found chiefly in small numbers in the valleys of Italy, and especially Piedmont, and in 1530 they sent a deputation to the Protestants of Germany and Switzerland to confer with them, soon after which conference the Waldenses became absorbed into the general movement of Protestantism.

In 1886 there were forty three WaldensianChurches in Italy with 37 preachers, 4,005 Church members and 2,482 children in the Sunday schools, according to the official figures. Besides the 37 preachers there were 87 paid agents under the names of evangelists and teachers. Dr. Robertson's "Christianity in 1901" places the number of members at 15,000, and adherents at 30,000, a total of 45,000, which is evidently agently agen agents under the names of evangelists dently an exaggeration.

Allowing for the natural increase in the number of Waldenses, and of ligion so important is because we want foreign Protestants, it will not strike to impart the most noble, the highest bind of browledge we can. The truths the reader that the large sums spent by missionary societies for the propagation of Protestantism in Italy have borne much fruit.

The number of Jews in Italy is set down at 35,617, which is a very small number, considering that they have been in the country ever since the beginning of the Christian era, and even long before this date: 36,000 persons declared that they had no religion, and 794,000 refused to declare themselves to be of any religion-a fact which arises from the irreligious spirit in which the country is and has been governed during the last third of a contury.

AN OBJECTION WELL MET

Rev. George M. Searle, C. S. P.

Rev. George M. Searle, C. S. P.

"Mass, indeed," they may perhaps say, "Why this is just what we charge against you Catholies. You are always going through with those posturings and all kinds of mummeries as we call them; genuflections, bowing, kneeling, getting up and sitting down, performing these idolatrous masses, morning, neon and night, trying, it seems to us, to impose on the Lord by these ceremonies instead of pleasing Him by purity of heart. Why, it is just the same thing over again that Christ said about the scribes and Pharisees, 'You make clean the eutside of the cup and of the dish, but within you are full of of the dish, but within you are full of rapine and uncleanliness.' (Matt.xxiii.,

Well, no doubt, the scribes and Pharisees deserved these words of our Lord; and many others, not all Catholics either, deserve them to-day. But please to notice also what He said. just two verses previously (ibid 23):
"Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and e and cummin, and have left the anise and cummin, and have left the weightfer things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone."

Notice, I say, these last words. The

outward observances were directly approved by our Saviour; what He condemned was not the doing of these, but the omission of the weightier and but the omission of the weightler and more interior virtues. If any one had excused himself on the ground of the latter for non-observance of the ontward duties enjoined by the law, he too

duties enjoined by the law, he too would have been reproved.

A father wishes and expects his son to respect him him interiorly; but he also wishes and expects outward respect from him. The two go together; the exterior is hypocrisy if not accomplished by the interior; but the interior is not genuine, if it does not produce the exterior.

However, we have no intention of questioning the word of our Protestant friends, when they say they worship God in spirit and truth; we would only beg them to believe us when we say the same thing; for surely, as has been said, our exterior ceremonies are themselves no proof to the contrary.

WHAT ALL CATHOLICS OUGHT TO BE.

Rev. William D. Hickey

Catholies ought all to be good Catholics. They ought to be exemplary in every department and in every state of life. Good Catholics are good husbands and fathers; good citizens and neighbors; exemplary business and pro-fessional men. It ought to be so with all Catholics. It should be enough on all catholics. It should be enough on inquiring into the character of a man to say, of course he is a good, honest, reliable man—he is a Catholic.

Indeed, worldlings somehow seem to expect it, and when they meet with a

nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about itand retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him—his word is as good as his bond. He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow citizens without regard to faith or profession. vithout regard to faith or profession.

HOW RELIGION BELPS SCIENCE.

MGR. SBARRETTI TO STUDENTS OF ST.

BONIFACE COLLEGE, MANITOBA. The love of religion in our hearts will help to the knowledge of science; be-cause science is the knowledge of things by their ultimate causes. We may know a great many facts, but we want to know the laws that govern these. Our knowledge of the facts is we give religious training with scienti-fic training.

Another reason why we make re kind of knowledge we can. The truths of religion are truths of supernatural order. The smallest knowledge of a very high order, such as the supernatural order, is far more valuable than a great deal of knowledge of an than a great deal of knowledge of an inferior order. Knowledge of supernatural religion is preferred to natural religion. We cannot conceive of energetic, progressive society without morality. The Roman empire was an example; when they had men of strong character, they reached the summit of glory, but when they neglected morality they fell. Morality without religion cannot exist; it is the hypocrisy of morality. . . So we want religion religion. of morality. . . So we want religion to be taught to our children, and because we love our religion we love science. We wish to see religion spread, that science may spread also. Catholics do not want to be behind anybody, but to be at the head of every human progress.—Northwest Review.

IS ONE CHURCH AS GOOD AS ANOTHER?

Is one Church as good as another? them a taste for Catholic reading This is a senceless question. You might just as well ask me: Is one God might just as well ask me: Is one God, as good as another? There is only one Church as there is but one God, "One body and one spirit . . . one Lord one faith, one baptism, and God and Father of all" (Eph. iv. 6-6). To maintain that all churches or all religious are could good is to deny religious are could good in the good is to deny religious are could good in the good is to deny religious are could good in the good is to deny religious are could good in the good is to deny religious are good in the good in the good in the good is to deny religious and good in the good in t

ions are equally good is to deny relig-ion altogether. Truth and falsehood cannot be placed on the same footing; cannot be placed on the same footing; what is right cannot be wrong at the same time. Truth is one and indivisible and un shangeable. Two and two will always makes four; white will always be white, and black always black. Truth is exclusive; it never tolerates its opposite, as light banishes darkness. If I possess the truth, I must hold on to it and shun error. If I believe, as I sincerely do, that the Catholic religion is the true one, I am forced to believe that all other religions or churches are that all other religions or churches are false, and I am obliged to cling to my Church at the risk of Heaven. The other churches may teach some true doctrines and accomplish some good, but they remain false, and I can never

approve of a falsehood, We know how the different sects contradict each other; what one accepts the other rejects. Truth does not and cannot contradict itself. There is but cannot contradict itself. There is but one Gospel: "If any one preach a gospel besides that which we have preached to you, let him be anathema" (Gal i,9). There is no room for different theories in religious matters, or for changing the creed or putting another meaning into it according to the wants meaning into it according to the wants of the age. "Jesus Christ yesterday and to-day and the same forever." (I xiii. 8.)— Rev. Wm. Stang, D. D.,

From the Pacific Commercial Advertiser, Honolulu, we take the folwing extract of an interview with the Jesuit missionary, Rev. Marshal Boar man, in which he states succinctly some of the reasons for the attitude of the Church toward condemned secret socie-

ties.
"I will say," said he, "that the reasons the Catholic Church has placed the ban upon Free Masons, Odd Fellows, Knights of Pythias, and Sons of

Temperance, are as follows:
"The Catholic Church alone was made by Jesus Christ, her Founder, the depository and infallible fraterpreter of faith and morals, with the injunction that all men should hear her voice. Going therefore teach ye all nations. If he will not hear the Church, let him be to thee as the heathen and publi-Hence, some of the reasons why the

Church prohibits her members from joining these societies are as follows: Because all of them in a greater or less degree aim at substituting themor less degree aim at substituting them-selves in place of the Church. They teach a distorted faith replacing divine revelation with mere naturalism and humanitarianism. They conduct relig-ious services with rituals of their own making. They offer a convenient morality founded on human motives, and not founded, as it should be, on the relations between man and God.

relations between man and God. · 2. Because these societies demand of their members an oath of unconditional obedience and secrecy. Now this is against sound morality; for the State and the Church, as guardian of the public good, have a right and duty to know the aims and conduct of lesser associations, and to supervise them to the end that they do no harm to the State or to private citizens. "3. The Church, with two thousand

years of experience, has seen the rise of these societies and knows full well the practical effects of their work. She knows that they weaken the faith of men and finally induce them to prefer the easy ways of the lodge to the stricter duties of Christian life.

4. Because men of easy morals are too often made high priests, worshipful masters and grand commanders in these societies to the detriment of virtuous companionship on the part of the mem-

Because, as the Protestant churches know, to their sorrow, the lodges empty the churches, and, while offering men some mutual temporal advantages, deprive them of those divine sacramental helps and graces which Jesus Christ instituted to assist men in keeping the commandments and gain-ing eternal happiness."

" FALLING AWAY FROM

Who will insure that the faith which who will insure that the latch which now rules the conduct of your Catholic household will last beyond the present generation?

The Church will last, but the Church does not come to the people. The people are said to "fall away from the

Study the meaning of the expression: Study the meaning of the expression: They "fall away" from the Church by neglecting to go to Cnurch. They lose their interest in religion. They do not come to hear the priest. They do not

come to hear the priest. They do not come to gain spiritual inspiration.

One remedy for "falling-away" Catholics would be for the priest to go to their household—or for their Catholic neighbors to visit them and exhort them to come back. But this is rarely or ever done.

ever done. We know of no better means of bringing religion to those who fail to come for it than the silent missionary of the press — the fifty-two times-a-year visit of a Catholic paper, speaking to every member, young and old, and speaking by every device from the insinuated Catholicity of the story to the five-

minute sermon. No Catholic father or mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It them a taste for Catholic reading. It dissorts to induce them to read books, our good wishes for the successful celevity of the catholic reading. The dissortion of the Catholic reading is a superficient of the Catholic reading. It dissorts the complete by Our congratulations and our good wishes for the successful celevity. No Catholic father or mother can ing, and a good Catholic newspaper is a power for good at this time we live in, that no one has as yet begun to realize. -Catholic Citizen

WHAT IS MEANT LY THE TEMPORAL POWER.

Rev. Francis Cassily, S. J. What is meant by the Temporal Power of the Popes? The enemies of the Church love to befog the question, to torture it into a variety of meanings which no intelligent Catholic ever

gives to it. Does it mean that the Pope is to have temporal rule over the earth, that he is to decide all questions, national and international; to make laws of commerce and trade; that he is to exact military bedience from Catholics in every

Does it mean that the Pope wishes to exercise suzerainty over the sovereigns of the earth, to make and unmake

No, it means none of these things.
The Temporal Power means only
that Christ's Vicar on earth should be the subject of no earthly sovereign; that he is of right free and independent; that in his episcopal city no flag should float save the colors of the Pope; should float save the colors of the Pope; or, rather, that in the capitol of Christendom the flag of every Christian nation should have the right to be at home, to be unfurled under the protecting folds of the Papal standard.

An Honored Custom.

Produce the exterior.

So our Divine Lord distinctly tells us that to please our Father in Heaven, our worship must be outward as well as inward. And it does not seem that to fulfill this doubt precept would be impossible. It certainly is no proof that one neglects the inward because he attends to the outward; yet it seems to be considered so, when fault is to be found with us. Nor is it a proof that one attends to the inward because he neglects upon us the loving glance of ber Son.

The Rosary.

The Rosary.

The Rosary is wonders with boys passing before a church should raise their hats and that women should be with the catholic show their heads. This has become such a well known custom that even non-Catholics look for it. It keeps up a sort of perpetual adoration of the Blessed Sacrament. Not long ago, a street car full of men on their way down town passed the Boston Cathedral. Every hat was raised. The effect Needless to tell you that men and

WORDS WORTHY OF A BISHOP.

Bishop Byrne to the Knights of Columbus The following beautiful and instructive passage is from the address to the Knights of Columbus, at their recent great convention in Nashville, by their Byrne

See, sir knights, how many glorious works lie before you! It is all well enough to have dress parades and s and invitations and banquets but in heaven's name let not your work stop here. * * Be ever faithful to the principles of your found-er and to his memory. There was nothing dearer to his heart than the salvation of your souls and the inte rest of the Church. His soul was aflame for every good work for the honor of God, for the souls of innocent children house, for the souls of innocent children for their Christian education, for Catholic schools and their proper mainten-ance, for the good name of Catholics, for the care of the poor and the phan.

Sir knights, are not these works to which you can give your heart and put your hand? And above all to our Catholic schools, which are menaced on the project of old were constructed. The hydractic old were every side. The knights of old the protectors of the helpless and the defenders of the innocent. And who so helpless and innocent as little dren, and what service can you do them so important to them or so prized of God as to teach them to know and love their Maker?

Let no man talk to me about zeal for the Church, and last of all one bearing the proud name of Catholic knight, if he has not zeal for Christian education of little children, whether they be his own or not. They are at least Christ's, and he is a knight of Christ, of Christ who said: "Suffer little children to come to me." I cannot corceive that any knight would fail to send his children to Catholic schools; and if he should, he is unworthy of the name he bears. No, this should be a test of his Catholicity, and any one failing in this test should not be honored by so glorious a title as Catholic knight. The Catholic knight is not a common, Christian warrior; he is or should be the very flower of the militia

PIUS X.'S GREETING TO CARDINAL LOGUE.

The following is a translation of the letter of the Holy Father to Cardinal

Logue: "To Our Beloved Son, Michael Logue, Cardinal Priest of the Holy Roman Church of the title of Sta. Marie della Pace, Archbishop of

Armagh, "Pius P. P. X."

"To Our Beloved Son health and the A postolic Benediction.

A doable joy is now at hand for the Irish people, and especially for those of the diocese of Armagh, on account of an event which has a double domestic importance. The one comes as from heaven on account of the new Cathe-dral Church dedicated to the National Patron of Ireland, St. Patrick, which, on the 24th of this month, will be consecrated with solemn rites. The other springs from happy recurrence of the 25th anniversary of the date on which

ou received your Episcopal Consecra "Both the one and the other fill Us with rejoicing, because of that affection which We cherish for you and for your countrymen. And, in fact, the opening of this new metropolitan Cathedral, seat of the ancient faith of the Irish nation, is an event worthy of your faith and your zeal. The anniversary which We joyfully commemorate recalls to Us our conspicuous achievements for the your conspicuous achievements advantage of the Church confided to your charge, by which you have not only done honor to yourself, but to the character of the entire Catholic priest-

hood as well. "In considering these fortunate mo tives for rejoicing, We have also wished to make them still more evident by Our

"And to demonstrate the more clear-ly Our regard, We have been pleased to add to these presents Our gift, a golden pen, which may be all the more precious to you, and may better serve to remind you of Our affection and of your Episcopal Jubilee, since it is with this same that We have written this

"As an augury of Divine favors, We impart to you, from the fullness of Our heart, and to all the inhabitants of your diocese, the Apostolic Benedic-

Given from St. Peter's, at Rome, on the fifth day of July, in the year of Our Lord the 1904th and Our Pontificate the first. "PIUS P. P. X.

CATHOLICS NOT BIGOTS. Rev. F. Mullany in Donahoe's Magazine.

Catholics are not bigots. Bigotry is n unreasonable and obstinate adher-nce to a religious opinion, combined with hatred of those opposed thereto. Now, Catholics do not adhere to opin-ons, because they do not rest their beliefs upon opinions but upon the testi-mony of that Church to which Christ gave His doctrine. They believe that octrine not upon their private opin-ons, but upon the testimony of the Church. The bigot is known by his ill will and obstinacy, by his vindictive spirit, by his hatred of his neighbor who happens to disagree with him up-on doctrinal questions, whereas the sincere Christian is known by his steady adherance to the doctrines of his Church, by his plain declaration of principles, by his precise and definite knowledge of what he knows to be true. He cannot be a bigot, for he has no hatred for those who err. He is full of charity and affection for them, and if he informs them of their errors it is not for the purpose of wounding their feelings, but rather of enlightening their minds

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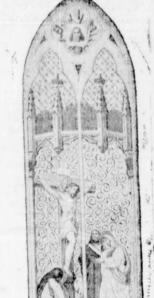
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THE TRUTH ABOUT THE CATHO. LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXIV.

What I have said, going to show that the Jesuits have very little responsi-bility for Voltaire's frivolous Deism and blasphemous hatred of Christ, has the more force from the fact that the main editor of the Encyclopedie was Bayles a Protestant, less truculent in temper than Voltaire, but of the same teopor of opinion.

temper than voltaire, so the temor of opinion.

As much may be said, in a general way, of the other two instances which the Witness brings up, namely, Joseph McCabe and Ernest Renan.

As concerns McCabe (whose book I have read from beginning to end) what the Witness says, is a very good illustration of a class of Pratestant writers much more respectable and less virumuch more respectable and less viruments. uch more respectable and less virulent than such peorle as Lansing, but of no great depth of research, and of censurable slouchiness in the applica-tion of the facts which they do pick

After mentioning that McCabe, haveing been a Franciscan, has become an atheist, a disciple of Haekel, the Witness proceeds: "Romanism in its con-tinental form, where all sorts of superstition are developed, is apt to drive the intelligent into the dark abysses of infidelity, as in France and Italy. The natural meaning of this is that

McCabe, having been brought up under "continental Romanism," has been driven by its superstitions unreaunder "continental Romanism, been driven by its superstitious unreasonableness into atheism. Now McCabe is an Irishman, and his monastic life has been chiefly spent in Ireland and England. He nowhere intimates that his few years in Belgium had any particular effect on either his character or opinions, although he plainly thinks that his Belgian brethren are rather a stupid set. As to the English Franciscans, he thinks they are very much like so many Church of England clergymen, some admirably good, and highly intellectual; some very far from good; the bulk reputable and sincere, but not remarkakle either in character or life, as the bulk of no human brotherhood. remarkable either in character or life, as the bulk of no human brotherhood can easily be. He thinks the monastic training of priests (except the Jesuit) rather behind the times, but he nowhere represents his own defection from God as due to any resentment. from God as due to any resentment over an inadequate or a superstitious education.

Of the Jesuits he has nothing disor the Jesuits he has nothing dis-paraging to say, although he thinks it might be better if they were not quite so hard to train into line with the sec ulars and the other regulars. However he does take it rather ill that the Jesuits believe that, as salvation con-Jesuits believe that, as salvation con sists in union with God, he who does not believe in God, the personal God,

is not on the way to heaven.

McCabe's infidelity seems to be nothing different from infidelity in general, but to be, like other men's, a free moral choice between the two alternatives propounded by Marcus Aurelius: "God or atoms: Which?" These two alternatives are as old as developed thought. Buddhism says: "Atoms!" Christianity says: "God!" McCabe was brought, up to choose God, but her brought up to choose God, but has finally been pleased to choose atoms. He has the full responsibility of his own choice, and he nowhere lays any part of it on "Romanism," continental or insular, Irish or English.

The same thing is true of Renan, except that he is much warmer in the afcept that he is much warmer in the fectionateness of his testimony to the admirable worth of his teachers, and of the priorthood generally. "I have the priesthood generally. "I have never," says he, "known a bad priest." what George Sand says of the nums who taught her, that they were the incarnation of everything that is excellent in religion, Renan seems inclined to apply to the universal priesthood, at least the priesthood of France. which Fathes Hyacinthe, in a letter to me, seems disposed to add that of Ireland. Possibly his anti-German patriotism may make him hesitate to add the Austrian, aboye all the Tyrolese priests, who in point of moral blamelessness and pastoral attentive.

lese priests, who in point of moral blamelessness and pastoral attentiveness stand on a level with any. The Spectator, discussing the "Los von Rom" movement, doubts whether it can make much headway among a people that has priests so above scandal as the Austrian.

Both McCabe and Renan, although themselves unbelievers, think it by no means impossible, nor even improbable, that Christianity, which has already suffered at least two dangerous assaults from atheism, one in Dante's time, and one at the Renaissance, but overcame one at the Renaissance, but overcame one at the Renaissance, but overcame both, will overcome the present, determined as it is, and, as the positivist Bartt élemy-St. Hilaire prediets, will take possession of the planet. In that event these gentlemen seem to think that at least the leading Church, if not the only one, will be the Roman Catholic. Renan, remarks some one, though lic. Renan, remarks some one, though not unfriendly to Protestantism, seems to view it as a little bit "off color." His way of thinking and speaking, as well as McCabe's, seems by no means to imply the feeling of a man, who, having once deeply and effectively believed in God and Christ, has been driven to revolt from them by the harshrigor of the Catholic scheme. True. Renan says Catholic scheme. True, Renan says that, as concerns Inspiration, the little finger of Rome is thicker than the loins of Protestantism; but his defection from Christianity appears to have rested on far deeper grounds than that. One thing is true. If a Protestant

one thing is true. If a Processain minister, in some denominations, espec-ially in the Church of England, loses faith in the Gospel, it is not so hard for him, to cover his unbelief with a conventional disguise, and to continue his ventional disguise, and to continue his functions. If this does not suit, he can become a Unitarian. Unitarianism is largely hospitable, alike to those who, with Stopford Brooke, though they have varied from the orthodox theology, re main firmly convinced that God is centrally revealed in Christ, and to those who, with President Andrew D. White, who, with President Andrew D. White, declare their firm belief in the exist ence of God, but explain this to mean that there is a moral order of the universe, contemptuously styling all further requirements "sectarian shibboleths," as if any part of the Christian boleths," as if any part of the Christian boleths, as if any part of the Christian boleth boleths, as

have been content with this Fichtean formula.

Nay: Unitarianism is more largely liberal still. If a man says outright that he does not believe in God, Uni-tarianism shakes its head over him in a friendly way, but hardly repels him from its pulpits, at least in the West. It sympathizes more or less with that Socinian elder in Ulster, who could hardly believe that his brethren could be so inconsiderate as to turn away a popular preacher for such a trifle as his not believing in God.

Now it must be owned that the Catholic Church is much more rigorous than this. If a priest comes to deny God and Christ she repels him from her altars and pulpits. Then, as on the continent he does not easily find such alternatives as an English or American Protestant, he naturally breaks with alternatives as an English or American Protestant, he naturally breaks with the Church. This seems hardly to turnish a very grave indictment against the Apostolic See. Not that I deny that there are many sad superstitions current in Italy and Spain, * but I do not think that those priests and cleries who have gained note as enemies of the Gospel usually come from there.

Gospel usually come from there.

The Witness ends up thus: "In Christ alone we have the 'fulness of the Godhead bodily." Unquestionably. And in what respect does Rome differ here from Geneva. Wittenberg differ here from Geneva, Wittenberg, Lambeth, or Edinburgh, at least as these originally taught? What Geneva and Wittenberg teach now may be not very certain. Is it not true, as Luther says, after all his years of conflict with Rome: "Many and mighty saints have remained under the Pope. The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity? Then what does the Witness mean, except to insinuate, what it dares not declare, that to be in the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communication. ion of Christ, and to support this insin-uation by various misinterpreted and misapplied facts?

CHARLES C. STARBUCK. Andover, Mass.

*[Are there " many sad superstitions current in Italy and Spain " for which the Church of these countries may be held fairly responsible? We know that such a charge is untrue and incapable of proof. At the same time we acknowl-edge that it is hopeless to expect Protestants to agree with us. Protestants describe the worship we pay to Jesus Christ in the Holy Eucharist as idolatry; the wearing of the scapular, the livery of the clients of the Blessed Virgin Mary, Mother of God, is supersti-tion; the saying of the Rosary every day is evidence of mental weakness, of a pagan disposition, and of a sad and urgent need of evangelization. The fact that every priest and Bishop in the United States may say the Rosary in the United States may say the Rosar y daily, and wear the scapular constant-ly, and that even a Leo XIII., with the eads in his hands, dies wearing Mary's badge, does not weigh a feather this superior brand of Christians. It is all superstition; this is the verdict of the men whose higher knowledge of Christianity gives them a right to say what superstition is.

The Schaff Herzog "Encyclorædia of Religious Knowledge" (Protestant of course) says: "Superstition is always course) says: "Superstition is always a false and erring faith. The belief in pilgrimages, the wonderful cure of Lourdes [even though verified by the most distinguished Protestant or infidel physicians in the world], the efficacy of the blood of St. Januarius, are all superstitions." McClintock and Strong's "Encyclopedia," another superior brand of Christianity, give us a more enlightening definition or de scription of superstition in these words:
"The dependence placed by many on baptism, the Lord's Supper and other

nonies." So much to indicate the gulf that separates Protestants and

ber priests and people in their homes, in church, but especially in the tribunal of Penance, reduce to the minimum the danger of a Catholic people falling into superstition. There is, however, a strange disposition among all classes of people, learned as well as unlearned, to become victims of some one of the myriad kinds of superstition in vogue, at one time or another, in all countries. Catholics, as well as others, are exposed to this danger, and not infrequently be come the victims of various religious delusions. But against this danger they have a thousand and one protecting influences, as indicated above, of which Protestants are deprived. The ground-less claim of superior intelligence which Protestants sometimes make is a chimera evidenced to the world every day by a thousand facts. Spiritualism Christian Science, Dowieism, and no end of other religious shams, which successfully appeal for support to the most intelligent Protestants, reap their richest harvest inProtestant countries a fact that should debar forever the superior-intelligence claim. Protestant superstition—ingrained, deeply rected and wide-spread—is the rich soil from which all these "isms" draw their life, strength, and vigorous activity. Italy and Spain furnish no recruits to these anti-Christian superstitions. Until quite recently the Irish usually furnished, to the ordinary Protestant,

examples of superstition, but our friend, the Rev. Mr. Starbuck, is always partial to the Irish. Is it because he has a strain of Irish blood? No; we remember now, his Irish-Catholic nurse made him a friend of Irishmen, and almost a Catholic, we believe. Our reverend friend, of course, remembers how Buckle in his "History of Civilization in England "makes the Scotch out to be the most superstitious people in Europe. He says: "Scotland is a out to be the most superstitude people in Europe. He says: "Scotland is a grossly superstitious country, the people tremble like sheep before their pastors, and yield assent to every absurdity they hear, provided their Church has sanctioned it." Ed.]

Thirtee! th Sunday After Pentecost. THANKSGIVING.

Where are the nine ! (St. Luke xvii., 11) Of the ten lepers whose cure is re-lated in this day's Gospel, only one re-turned to give thanks, and he was a a Samaritan; the others want their way; they were cured indeed of their dreadfal disease, but disgraced of the sad question, Where are the nine?

Thanksgiving, brethren, should follow after God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies to secure the effect of those mercles themselves. Just as, in our bodily life, in order to get the benefit of fresh air, breathing in must be followed by breathing out, so the giving of thanks must follow the reception of all divine favors. The grace of God is to the soul what the breath is to the body; and the body, to live, must not only and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe in God's grace and we breatheout thanks-

giving. Thanksgiving is, furthermore, a matter of justice. The holiest debt we owe to God or man is the debt of thanks. Every honest man gives thanks for favors received from other men, and every upright soul gives thanks to God. It is the most indispensable of all our obligations, because it is the least that we can do. In all our traffic with heaven gratitude is the only only we heaven, gratitude is the only coin we can mint ourselves. Thanksgiving is is that part of our sanctification neces-sarily our own. Well, brethren, if this be really true—and who can deny it? be really true—and who can deny it?
—then a great many of us are insolvent
debtors of the worst kind. Now you
hear it said sometimes that the man
who does not pay his debts is as bad as
a thief, and in many cases this is perfectly true. So the difference between
an open sinner and a thankless Christian is that between a thief and a man
who by his cown fault does not pay His who by his own fault does not pay His debts. Indeed, we sometimes feel as if God ought to thank us for the favor we God ought to thank us for the lave we do Him by condescending to serve Him. Confession and Communion and daily prayer, forgiveness of injuries and resisting temptations so puff us up with conceit that we are apt to blame God because in view of our holiness He does not exempt us from the ordinary ills

of life! As a matter of fact it is with Gcd and us as with a storekeeper and his customer. You know why a man cannot get trust at a store: it is because he was trusted before and didn't pay his debts. Now pretty nearly all the pay that God asks for His favors is that we shall give Him thanks, and if we will not do that much He can hardly think us worthy of His further bounty. If we do give thanks He multiplies His favors; for He is determined to keep us in His debt, and as fast as we return thanks so much the faster does He lavish His love upon

So when we ask why we suffer this So when we ask way we sure that miserable stagnation in our spiritual career, perhaps the true answer would be that we are members of a big multiple of that original thankless nine.

Oh! let us thank God that we have

the blessings of the true religion, that He is our Father, Jesus Christ our Redeemer, and the Blessed Virgin Mary our Mother. Let us thank Him for His gracious promise of the everlasting joys of Paradise. For these unspeakable favors our thanks should be ceaseless.

Let us give thanks, too, in our fervent morning prayers that we have es-caped the dangers of the night, and in our night prayers that we have been saved from the noon-day demon. When we rise from our meals let us offer a word of thanks, making at least the sign of the cross, blessing God for the health he gives us and our family. Let us thank him for our afflictions—yes, even for temptations; for the pains we suffer thereby are the growing pains of the soul. Especially after receiving Holy Communion let us give long and heartfelt thanks for all God's dealing with us; for we have then received the greatest of all His gifts, His only be-

IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

Be not dismayed son, with the labours which thou hast undertaken for Me, neither let the tribulations which be-fall thee quite cast thee down; but let my promise strengthen and comfort thee in all events.

I am sufficient to reward thee beyond Thou shalt not labour here long, nor

shalt thou be always oppressed with Wait a little while, and thou shalt

see a speedy end of all thine evils.

The hour will come, when labour and ronble will be no more. All is little and short, which passe

away with time.

Mind what thou art about; labour faithfully in my vineyard; I will be thy

Write, read, sing, sigh, keep silence, pray, bear thy crosses manfully, eternal life is worthy of all these and greater

Utilizing Grace.

Do not grow weary of well-doing All the associates of the League should avail themselves of every opportunity of fasting and prayer to improve their spiritual condition. They should enter into the spirit of the season fully, and utilize each means of grace offered by the Church. If they do they will be strengthened in body and soul for the never-ending combat which they must

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THE OBSERVANCE OF SUNDAY.

It is strange how many of our Protestant brethren will cling to the Puritian idea of the observance of Sunday. We must close stores of every descrip tion, refrain from all kirds of amuse ments, almost do without the necessaries of life, if we have failed to pro-cure them on Saturday, and make a heroic struggle to keep holy on the

Lord's day.

The motive which prompts such a strict interpretation of the Third Com-mandment is a good one. It is not our intention to find fault with the Puritans for doing their level best to keep holy at any time. And being very good is always better than being even a little bit bad. The error lies not in their motive but in their mistaken notion as to what is meant by keeping holy.

To begin with holiness does n sist in putting on a long face and look ing thin. Were that so the great doctor of the Church, St. Thomas Aquinas, would never have been canonized. For he was so stout that it is said a special form of table had to be prepared for him to take his meals. Nor, in such a supposition could we reverence many of our clergymen of known integrity. In the third Commandment we are told to refrain from servile work on Sunday, that is work done by servants, hired laborers, and those who earn their bread by manual labor. It is nowhere said that we may not play ball or tennis, or go on an excursion, or play cards, or have music in our homes

Again, recreation if done with the proper motives may be the best way of keeping holy on Sunday. St. Ignatius was playing checkers one evening in recreation when his brother religious began to talk about what would be the wisest thing to do if an angel should suddenly announce to them that each would die at the end of recreation. One said he would fall on his knees and begin to pray immediately. Another declared he would go to the chapel. declared he would go to the chapel.

A third thought that he would ask God
for strength in the death struggle.

Finally the religious all turned to
Ignatius and asked what he would do if the revelation were made to him. Forthwith he replied that he would keep on playing checkers. For, said he, since I have offered to God all my actions of to-day as a prayer, and since actions of to-day as a prayer, and since the rules of our order require us to take recreation until an hour hence, and I am doing my duty and God's will in remaining here, why should I break my rule and effend God by going away to pray? His brethren were all edified at his answer, manifesting, as it did, the saint's purity of soul and his beauti-ful way of looking upon God as a good. ful way of looking upon God as a good, kind Father. St. Ignatius, therefore, considered recreation no less a prayer

than retiring to his room and giving himself up to meditation.

Hence, spending Sunday in innocent recreation is not forbidden by the third commandment. On the contrary if the recreation be spent with the intention of glorifying Gcd it becomes a prayer and is a means of actually fulfilling the

precept of keeping holy the Sunday.

Away, therefore, with the blue Sunday. Get out of our houses into the bright sunshine where we can refresh our minds and bodies and praise God at the same time.-Providence Visitor.

The Nine First Fridays.

Question. Can you inform a sub-scriber whether there has been any decree of the S. Congregation definitely deciding that the series of nine conse cutive Communions received on firs Friday of the nine months is not broken when one of these first Fridays happens to be Good Friday''?
Response. The devout practice of communicating on nine successive first

Fridays of the menth is a private exercise of piety to which the Church has not thus far attached any particu-lar Indulgence. Hence it is not to be assumed that there is any decree regulating it.

lating it.

There is, however, a Plenary Indulgence for every first Friday of the month. As this, implies the reception of Holy Communion, which cannot be done on Good Friday, the question of gaining the special Indulgence for that answers itself.—The Dolphin.



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of all.

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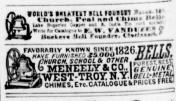


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CHATS WITH YO

If there is one thing men are excessively lar They squander years that they uselessly fritt can they value life, s to many of the moment composed? Let the repartment consider what affected thereby:

Putting Time t After the business Council the other night

the use of odd moments. One young fellow con couldn't "find time" t duties.
But an elderly member can always have time determined to do."
So it looks as if hethere's a will there's a

Then this short but Then this short but story was told: Four years ago a you who lives in the sub moted, that it took hi hour to get from the h in the morning, and a hour to get from the hin the morning, and a to get home again in "I am going to ut day," said he.

So he bought a book

German and began to guage. It was dull an first and he was tempted But at the end of a mon really interested and realize how many Ge ied harder and faster, could read some simp standingly and with in went on until he coul tongue with fair fluence be confessed, with too manner - and could ductions with delight. His success with take up Spanish and

knowledge opening u ciated learning, he h Then, as if Provemined to reward him time and his fidelity position as foreign collarge importing hou him and accepted. I a week and has spl

the same temptations

persistence, and the

advancement.
This story brough the librarian recalled liant and scholarly s odd times — on trais scraps of paper, on velopes, at home and whenever he had five at one time from l Then the secretar of a country lad, wh the farm, resolved to business career in

that, to help him ge shorthand. So he of stenography, and moments, he master principles of the so-acters. Then he pr and curves and angland dashes, abbreand what not, until in mind. Next he chieroglyphics called signs — abbreviatio whole words and so phrases. There we and the system the

Just then the yo to have a certain farm plowed, and l to do the work. "I'll know every said the lad, "by that plowing."

So, every night h of paper a long list and their meaning. day, with that pape he tramped after plow, and at the er would study a sign When the field was Then he practic

long, he could tak idity and correctn So he won his ing and telegraph strings to his bow. "That reminds

chum," chimed in point. "While w the last year of sc in electricity and moments, studyin He got so inter-graduation he en stitute, and is n gineer, contracto what all, in bus "And don't you ray," said the pr he was teaching

and when the knocked him out to the bar, hung is making almost dollars now as he And so the t

everyone present stance of an acquized his spare tin In these actual the facts that a wasted and tha plished by the p atic use of odd m

"Start right, "There's some a living—making

"Stick to you hold will slip, be the bull-dog's gr
"Lend a hand yourself is to he
" Promise litt
"Be king of y

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OTHER PUREST, BEST, BEST

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CHATS WITH YOUNG MEN. quer the world."

If there is one thing of which young men are excessively lavish, it is time. They squander years in the minutes that they uselessly fritter away. How can they value life, since they waste so many of the moments of which it is composed? Let the readers of this department consider what follows and be affected thereby: rected thereby:

Putting Time to Use.

After the business meeting of the Council the other night, the members Council the other night, the members fell to talking about time — especially the use of odd moments.

One young fellow complained that he couldn't "find time" to fulfil his social

really interested and to be amused to realize how many German words and phrases he had mastered. So he studphrases he had mastered. So he studied harder and faster, and presently he could read some simple stories understandingly and with interest. Then he went on until he could speak the noble tongue with fair fluency — but, it must be confessed, with too "readerish" a manner — and could read its best productive with delight.

ductions with delight.

His success with German made him take up Spanish and French, and, with the same temptations to quit, the same persistence, and the same flashes of knowledge opening up vistas of appre-ciated learning, he became conversant

with those languages.

Then, as if Providence had determined to reward him for his good use of time and his fidelity to his resolution, a position as foreign correspondent for a large importing house was offered to him and accepted. He now gets \$30 a week and has splendid prospects of

advancement.
This story brought out others, and
the librarian recalled the fact that Cardinal Wiseman had written that bril
liant and scholarly story of Fabiola at odd times — on trains, in coaches, on scraps of paper, on the backs of envelopes, at home and away from home, whenever he had five minutes to spare at one time from his many clerical

duties.

Then the secretary related the case of a country lad, who while working on the farm, resolved to fit himself for a business career in town. He thought businsss career in town. He thought that, to help him get a start, he'd study shorthand. So he bought a text-book of stenography, and, in a few leisure moments, he mastered the elementary principles of the sounds and the characters. Then he practiced on the lines and curves and angles, hooks and loops and dashes, abbreviations, shadings and what not, until he had them well in mind. Next he came to a long list of in mind. Next he came to a long list of hieroglyphics called logograms or word-signs — abbreviations which stand for whole words and sometimes for entire phrases. There were hundreds of them, and the system that the lad pursued called for the memorizing of them all.

Just then the youth's father decided to have a certain large field on the farm plowed, and he directed our hero to do the work.

"I'll know every one of those signs,"
said the lad, "by the time I've finished
that plowing."
So, every night he copied on to a slip
of paper a long list of those logograms
and their meaning. Then, all the next
day, with that paper pinned to his shirt,
be transport of the the horses and the of paper a long list of those logograms and their meaning. Then, all the next day, with that paper pinaed to his shirt, he tramped after the horses and the plow, and at the end of every furrow he would study a sign or two, and go on. When the field was done, he knew them all by heart.

Then he practiced at the copied on to a slip of everything, she continued.

"She must get better soon."

"Do you mean about mother's illness," said Mary, looking rather alarmed. "Oh, I hope not! I don't know at all. I must ask father; when I have asked him lately he has turned the subject so quickly. What did Anne say?"

Lucy repeated the words are to Mary the say of the subject so quickly. The he practiced at the say of the

Then he practiced at night, having ong, he could take dictation with rap-

didity and correctness.
So he won his position. And when he came to town he entered a night school, studied bookkeeping, typewrit-ing and telegraphy, and now has three

strings to his bow.
"That reminds me of my college chum," chimed in the treasurer, at this point. "While we were going through the last year of school he got interested in electricity and gave to it all his spare moments, studying and experimenting. He got so interested that, after his graduation he entered the Stevens Institute, and is now an electrical engineer, contractor and I don't know what all, in pusiness for himself, and chimed in the treasurer, at this what all, in business for himself, and doing mighty well."

"And don't you remember Will Mur-ray," said the president, "who, while he was teaching school, studied law, and when the P. P. A. movement knocked him out of a job, got admitted to the bar, hung out his shingle, and is making almost as many thousands of dollars now as he was making hundreds

And so the talk went on. Almost everyone present could recall some in-stance of an acquaintance who had utilstance of an acquaintance who nad utilized his spare time to good advantage. In these actual experiences is proof of the facts that a great deal of time is wasted and that much can be accomplished by the persistent and systematic use of odd moments.

A few Resolutions

"Start right, and right away." "There's something better than mak-a living—making a life."
"Don't wait your opportunity—make

"Stick to your aim. The mongrel's hold will slip, but only crowbars loose the bull-dog's grip."
"Lend a hand. The best way to help yourself is to help your neighbor."
"Promise little and do more."
"Be king of yourself and you will con-

"The world makes way for a deter-mined man."
"Be brief. Your time and the other

man's is precious."
"Character is the poor man's capital. "To smile in victory is easy — in defeat, heroic."

Archbishop Ireland to Boys. Avoid as you advance in years, the special temptations that come to young special temptations that come to young men. I am not going to mention all of them, only one—intemperance. As you go through the world and watch your fellow—men, you find the majority of failures in life due to intemperance. the use of odd moments.

One young fellow complained that he couldn't "find time" to fulfil his social duties.

But an elderly member replied: "I can always have time to do what I'm determined to do."

So it looks as if here, too, where there's a will there's a way.

Then this short but most instructive story was told:

Four years ago a young business man who lives in the suburbs of a city, noted, that it took him about half an hour to get from the house to the store in the morning, and another half hour to get from the house to the store in the morning, and another half hour to get home again in the evening.

"I am going to utilize that hour a day," said he.

So he bought a book giving lessons in German and began to study that language. It was dull and tedious work at first and he was tempted to throw it up. But at the end of a month he began toget really interested and to be amused to getlize how many German words and

The man who decides quickly can afford to make mistakes; for no matter how many he makes he will get on faster than he who is timid, vacillating and so afraid of taking a wrong course and so afraid of taking a wrong course that he dares not start out to do any thing. Those who wait for certainties, or stand on the brink of the stream waiting for somebody to push them in, never reach the other shore. — O. S.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

The Assumption of Our Blessed Lady into Heaven.

LUCY'S OFFERING.

"Of course, if you really want me to, Mary, I will," said Lucy in a grudging tone. "But, you know, mother really prefers having you with her, you have so much more conversa-tion than I have, and—"
"That is nonsense, Lucy. I think

mother is a little hurt sometimes at your not going in to her as often as she would like," said Mary shyly, for she was very blind to the faults of others, and not fond of setting people to rights

and not fond of setting people to rights about what she did notice.

"Now, Mary, that is too bad. Whenever I want to go she is either going to sleep or can't bear light, so that one has to sit doing nothing but talk to her, or listen, and she likes your reading much better than mine, and she chooses such dry things. I don't care a bit for the books she

likes.
"Isn't it better to try and find out when she wants one?" said Mary. "I think when people are ill it is best to try and see what they want one to do. Mother suffers so and bears it all so Mother suffers so and bears it all so patiently, and really, after all, it isn't very much that we can dofor her. And one reads to her to please her and not oneself"

"Yes, I suppose she does suffer a lot," said Lucy, and then Anne's words of the morning, until then completely feweretten, returned uncomfortably to

forgotten, returned uncomfortably to

orgotten, returned unconsistency to her mind.

"Mary," she said, "Anne was croaking this morning about mother. I think she did it just to frighten me, I suppose as I had not got up in time. I suppose it's not anything very bad—you know Anne always takes the most gloomy view of everything," she continued. "She must get better soon."
"Do you mean about methor's ill

Lucy repeated the words, and tears rose to Mary's eyes. "Oh, it can't be true, it can't! I thought if mother escaped the cold, and was not allowed

escaped the cold, and was not allowed to exert herself in any way, that she would be quite well soon. I shall certainly ask father, for, of course, we can't ask her," said Mary.

"Yes, do; we can after dinner, when Jane has gone out of the room. Well, I hope it's all right," said Lucy, who, in spite of her carelessness, loved her mother very much. "Now I must go."

Mr. Charnley was more than usually grave all through dinner, and the girls had no need to begin the subject uppermost in Mary's mind, for he told them he wished to speak to them. Mary had tried to sound Anne that afternoon, but the latter had been very unresponsive. Mr. Charnley told the girls briefly that he had seen Mrs. Charnley's London doctor that day, and that he said the best thing for her was to go for a sea voyage, and most fortunately that was easy to accomplish, as Mr. Charnley's brother, who was a very rich man, owned a yacht and was just starting on a long cruise. Mr. Charnley had seen his brother that day, and all arrangements had been made for Mrs. Charnley and one oi the girls to go Mr. Charnley was more than usually all arrangements had been made for Mrs. Charnley and one of the girls to go with her. Their father, without giving them any choice, fixed at once on

Mary. a moment, as it seemed, all the arrangement, as it seemed, all the arrangements of that usually quiet household were upset, and the girls hardly knew which way to turn, or how to get through all the things, small and great, which seemed necessary to be done with no one but themselves to do lone with no one but themselves to do

The prospect of the change seemed to do the invalid good, and she entered into all the preparations with a zest that was a contrast to the lethargy that was a contrast to the lethargy which seemed to have possessed her for some time past. She did not cough half as much, and the only thing which seemed to cloud her pleasure was the thought of leaving her husband and children for six months. However, it seemed the best thing to do, for the

doctor had spoken seriously of her case, and the girls learned from their father that Anne's melancholy forebodings had some foundation. Lucy felt rather bewildered by the

turn things had taken, and while her heart was sad at the thought of her mother's departure and separation from her beloved twin, yet she felt a little important at being left in charge of the house, and more than relieved when her mother said Mrs. Weston, a widowed sister of hers who used to pay them long visits, could not possibly ome then.

The night before they sailed, Lucy's Father Ho

usually cheerful face was extremely grave, and she and her mother had a long talk together, while Mr. Charnley was shut up with Mary in his study, giving her various directions, and un-consciously making Mary feel rather nervous at the responsibility laid upon her. She knew quite well that thou her uncle and his wife would be board, that it was to her her mother would turn, and on her lean, as she had unconsciously learnt to do during the unconsciously learnt to do during the year past. However, this timidity was mingled with a great content at not being parted from her mother, and being able to devote herself to her, and Mr. Charnley, who was ever slow to praise and quick to observe, said a few words to Mary about her faithful acceptance of all her home duties, which had involved so much denial of which had involved so much denial of her tastes and check to her aspirations, which gave her a glow of pleasure. Mary was too humble to be hurt by praise; and the words were bracing

and encouraging.

Mrs. Charnley felt her task difficult
that night. She was fully aware of the
serious state of her health, for she had serious state of her heatth, for she had asked and been told the truth, and, as she sat in the firelight—for it was a chilly evening—with her little daughter, see prayed very earnestly, that this, which might be the last talk they ever had together, might leave an impres-sion which would not fade away. But Lucy was in a contrary mood, apparently determined to turn aside any attempts to talk of anything beyond her mother's plans, and all she herself

her mother's plans, and all she herself had to do during her absence, and whenever Mrs. Charnley approached the subject nearest her heart, and uppermost in her thoughts, Lucy contrived to divert her attention.

Mrs. Charnley never felt Lucy was as accessible as Mary, who responded quickly to any conversation on religious matters, and who talked openly to her mother on many subjects which Lucy would never mention to her. As it happened, all that Mrs. Charnley had prepared to say never go said, as Mr. Charnley came with a telegram he had received about the morrow's jourhad received about the morrow's jour-ney, and the next day there was time only for a hurried parting, when Mrs. Charnley was too much moved and up-set to do more than strain her child to

her heart, and confide her to the care of our Lord and His Blessed Mother. The return home was very trying to Lucy, though she tried to throw off all appearance of caring. There was the drawing-room, with the empty sola, and it was strange to think that its frequent occupant would soon be so far away. Books lately in use and various other things about the room all seemed eloquent of her mother, and when she ran up to the latter's bedroom and found Jane putting it in order, it seemed as if her mother were dead. She went to the dining-room, and finding it approachly compared by the seemed as the work who sat down by it apparently empty she sat down by the fire, and before she knew she was listening, she overheard Phil and Dora

selves, she arose, crimson with annoy-ance, and feeling that life would be very much more complicated than it ever had been before, during her mother's absence. She put aside the unpleasant query as to whether there was or was not any truth in the words was or was not any truth in the words unintentionally overheard. All the importance she had felt at the idea of being left in charge of the house van-ished instantly, and was replaced with an uneasy fear lest she should have a good deal more to do than she had ex-prected, and not be at all as walcome as pected, and not be at all as welcome as Mary's substitute as she would have

At the foot of the stairs she met Anne, who eyes were suspiciously red and tone gruff, as it usually was when

she was a good deal moved.

"So you're the young missus now," said Anne, with an attempt to cheer-fulness. "Well, you've got your hands full, for Miss Mary—"

TO BE CONTINUED.

CATHOLIC CHINAMAN.

FIRST CONVERT BURIED IN CATHOLIC CEMETERY, MONTREAL, BY THE

Montreal, Aug. 8—A remarkably im-pressive funeral was held yesterday from the hospital of Notre Dame to the Catholic cemetery. It was that of a young Chinaman, aged only twenty years, who died in the hospital of tyyears, who died in the hospital of ty-phoid fever, after an illness only lasting four days. His remains were followed to the grave by sixty other Chinamen, relatives and friends. What made it the more remarkable was that this is

the first time a Chinese has been buried in a Catholic cemetery in Canada.

The young fellow was baptized by Rev. Father Martin Callaghan, of St. Patrick's, about two months ago, and the funeral service was conducted by Rev.

Father Martin Callaghan and Rev Father Horntby, S. J., who has lately arrived from China to take charge of the Catholic Chinamen in the city. A Mass will be held for them every Sanday morning, in the Christian Brothers'

chapel. The procession of Chinamen on their way to the cemetery attracted much attention. The service was conducted entirely in accordance with the customs of the Catholic Church, with none of the rites peculiar to the Chinese. The neculiar to the Cainese. The cart was throw upon the tev. Father Callaghan. Rev. rnsby then threw a handful ind was followed by the four the deceased, who did the cousins (The leading Chinamen of the

present. grave was being filled, a prom As the grave was being filled, a prominent Irishman, from St. Antoine street who stood near, said that the parish of St. Patrick's should build a chapel for these new converts, and if this were agreed to he would give a subscription himself of \$100. It is probable that more will be heard of the matter, as the Catholic Chinese are peculiarly under the protection of St. Patrick's.

"THE NEW HELL.

George T. Knight, professor of Christian theology in Tuft's College, called attention in the July number of the North American Review to what he calls "The New Hell." He argues that there has been a great change in the doctrinal teaching concerning hell, on the part of the Protestant Churches. He intimates that there has been a change in the Catholic theology on the same subject. In this the professer is entirely mistaken. He says:

"The number of the lost is being still further reduced by both Roman

still further reduced by both Roman Catholics and Protestants. Certain of the former have pointed out that the doctrine of 'no salvation out of the Church' has been overstated. To begin with, the Church has made no such authorative declaration as that salvation is limited to its own members. On the contrary, it has taught doctrines that seem to imply the salvation of great multitudes of non-Catholics."

The Church maintains that non-Catholics.

The Church maintains that non-Cath olics to be saved must "belong to the soul of the Church." There are many non-Catholics who were baptized Chris tians and who profess their belief in good faith in the denominations to which they belong. They are of "good will" and of innocent lives and do not pretest against the Catholic Church as he Church of Christ, and being invine the Church of Christ, and being invinc-ibly ignorant concerning the claims of the Church, live along in good faith. Such persons belong to "the soul of the Church," and, dying, are saved as mem-

Professor Knight should not twist this stand of the Church, which is not a new stand, to change of doctrine concerning hell.

Mr. Knight appears determined to make the Cathelic Church set into line.

make the Catholic Church get into line on the "new theology," because he states that she "teaches that the essence of eternal punishment is the loss of the Beatific Vision of God."

Catholic theologians do teach that the 'pain of loss' is one of the great-est torments of hell. But this is no new doctrine or declaration, nor does it modify the the teaching of the pain of sense in hell or its eternal duration.

Men's speculations concerning hell will not change the fact of hell nor that it is a place of eternal punishment

it apparently empty she sat down by the fire, and before she knew she was listening, she overheard Phil and Dora talking in the morning-room, which opened with folding doors off it.

"I wish it had been Mary who had been left at home," said Dora in a dismal voice.

"So do I. I shall hate my lessons with Lucy, and I am very glad I am not to do many with her. Father is going to send me to read with Fred Darton's tutor, you know."

"Yes; you are lucky."

"It will be hateful not having Mary at home. She never thinks of herself, and she's always ready to help a fellow, and Lucy never seems to care and is always doing only what interests herself.

"She never pleve with real set of hell nor that it is liable to be chosen by bad men as a place of residence."

always doing only what interests herself.

"She never plays with me," said Dora. "She's ever so bothered if I ask her to, and—"

"The new nell is often made so pleasant that it is liable to be chosen by add men as a place of residence."

*** "The thing to be desired as a remedy for the backboneless condition ask her to, and—"
However, as Lucy's memory here reminded her of the proverb about listeners not hearing good of themselves, she arose, crimson with annoyance, and feeling that life would be prisons, which, by animenigation and goodness, are made so comfortable and honorable as to fail of the purpose of prisons. Perhaps, indeed, there is evidence that the limits of excess are

already reached."

Professor Knight and the ministers and others should know that the doctrine of hell and other eternal truths are not subjects to be modified or changed by plebescites or straw votes. The Catholic Church is after all the already reached. last resort as the supreme tribunal on earth to interpret the law of God and the Holy Scripture. "He that hears you hears Me" is her commission. Protestantism, with its private judge-

ment, is removing the safeguards to true religion and seeking to nullify God's decrees and to make a mockery

of His eternal justice.

As the criminal makes the jail, the sinner may be said to create hell.—

Catholic Universe. I know nothing that demonstrates the emptiness of life better than the death of great men and the facility with which the foolish world gets along

without them

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f the Vows f Persons to God in State . . r Cotel, S. J. s, post-paid ice, London, Ont, OBSERVATIONS OF A MAN WHO STEPPED INTO THE QUIET CHURCH OUT OF THE

The following sympathetic sketch from the New York Sun might have been written of almost any Catholic church, which might well bear the title given to Our Lady in the Litany of Loretto, "Comforter of the Afflict-da".

About 4 o'clock this afternoon," "About 4 o'clock this alternoon, said a man to his friend across the downtown restaurant table at which they were dining, "I had half an hour to get through, and I could think of absolutely nothing I wanted to do. The sidewalks were red hot and the

atmosphere was stifling.
"I turned down Barclay street in sheer idleness. As I passed St. Peter's church I noticed the doors were open, and, do you know, it looked so cool and quiet that I just went up the steps and

went in. The light was so subdued that at first I could hardly see anything. I sat down in one of the back pews and at first I just gave way to the restful-

ness of the place.

"Then my eyes began to get accustomed to the gloom, and I began to take in the surroundings. A couple of priests were hearing confessions and there were little gatherings of twenty people or so near their confessionals, and every once in a while some one and every once in a while some one would come out of the box and another would noiselessly glide in. But these groups did not interest me anything like as much as the isolated figures here and there over the

"Standing by the holy water font, just inside the door as I went in, was a tall, middle-aged man. As I made out the details of his figure, I saw that he had all the appearance of a prosperous

business man.

"He stood with his face bent on the floor. His lips moved constantly and at intervals of a minute or so he dipped his fingers in the font and crossed him-

"After about five minutes, his devotions ended, he seemed to come back to the world. He mechanically adjusted his collar, flicked a particle of dust from his coat, threw a glance of shrewd interest over the church and its occupants, bent his knee in the customary way, and stepped out with the confident of a man who is sure of himself.

fervently, the tears streaming down her face at first without her even taking the trouble to stop them from dropping on her dress. "While I watched her two priests

came in. They were beards and looked like Germans. First they went direct to the altar rail and knelt there a minute or two. Then they passed around to the far side of the church from me and sat down in a pew.

from me and sat down in a pew.

"One of them produced two little
books from a bag he carried. They
seemed to find a place and began some
office together. I noticed they sat and
knelt and crossed themselves simul-

They concluded their devotions to-gether. The one who had the bag slung it over his shoulder and they went out, exchanging a word and a

"When my attention came back to the young woman, she was drying her tears and composing her hair. She stopped praying and sat back in her pew for a short time. Then she knelt again and prayed, but this time with composure.

"When she got up to go out there was no trace of trouble in her face. As she went out a rough, elderly man came in. He might have been a truck driver. He knelt in the girl's place and prayed long and earnestly, so long, indeed, that I left him behind me.

" Perhaps the figure that excited my "Perhaps the figure that excited my interest most of all was a young man who sat in front of me. His attitude caught my attention to such a degree that I stood up and moved over to the other side of the aisle to watch him.

"He was a neatly dressed, attractive looking young fellow, of say twenty-three or twenty-four years, a clerk or salesman, I would say on a guess. But

three or twenty-four years, a clerk or salesman, I would say on a guess. But I never in my life saw anything like the dejection of his face and pose.

"He was not praying. He was sitting with his head resting on his hand and his elbow on the end of the pew.

"His pose did not express to me so much hopelessness as uncertainly or indecision. With all the trouble, there was an eager, questioning look in his

was an eager, questioning look in his

eyes. "Well, sir he sat that way for twenty minutes, varying his pose just a little now and again, and then, all of a sudden, down he went on his knees clasped his hands on the back of the pew in front of him and lowered his head till

in front of him and lowered his feathers.

"After a few minutes in that attitude he straightened up and lifted his face as if he were locking through the roof. His face had a sort of rapt look on it.

THE SACRAMENTS.

Because of its grave importance, it was our purpose to add a few further remarks on the sixth precept of the Church. As we have concluded, however, to take up consideration of the sacraments next, what we had intended to say will find better application under our review on the Sacrament of Matrimony. For this reason we shall postpone these suggestions until we reach that subject.

A sacrament, as all have learned, is a visible sign of an invisible grace in stituted by our Lord and Saviour Jesus Christforour sanctification. It is first a visible sign because its matter and form are perceived by our senses. It is, secondly, an invisible sign of grace, which is perceived not by the senses but by divine faith.

The sacraments instituted by our Lord are served as the same of the present of the change to his native had recovered studied the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native and reported for duty during Holy Wee of the change to his native had reported for duty during Holy Wee of the change to his native had reported for duty during Holy Wee of the change of the present year, bar during appointed the first rector at Tree Pinos, Panche and reported for duty during Holy Wee of the change to his native had reported for duty during Holy Wee of the change of the present year, bar during and reported for duty during Holy Wee of the change of the present year, bar during and reported for duty during Holy Wee of the change of the present year, bar during and reported for duty during Holy Wee of the change of the present year, bar during appoint to this had Because of its grave important was our purpose to add a few further remarks on the sixth precept of the Church. As we have concluded, however, to take up consideration of the sacraments next, what we had intendent to the control of the sacraments next, what we had intendent in the control of the sacraments next, what we had intendent in the control of the sacraments in the control of the control of

senses but by divine faith.

The sacraments instituted by our Lord are seven in number. They supply all the necessities of the soul and correspond with like needs of the body. This fact becomes quite apparent by comparison. As to corporal necessities the first requsite is that we be

must have antidotes against the agonies of death. Sixthly, to maintain order and preserve justice, we are in need of laws and rules. And finally,

need of laws and rules. And finally, lawful marriage is required for the perpetuati n of the human funity.

These may be termed the seven corporal necessities. Corresponding with them we have the seven sacraments, or necessities of the soul. In the sacrament of Bantism we are horn analysis. rament of Baptism we are born anew to God. In the Sacrament of Confirmato God. In the Sacrament of Confirma-tion, we are made perfect soldiers of Christ. In the Sacrament of the Holy Eucharist we receive the Bread of Eternal Life. By the Sacrament of Ex-treme Unction we are fortified at death

against the assaults of Satan. By the Sacrament of Holy Orders we are given

Sacrament of Holy Orders we are given spiritual superiors for the guidance of our souls. By the Sacrament of Matrimony the marital relation is sanctified and its fruits educated in a proper knowledge of God.

Our Lord's purpose in instituting these sacraments was that our souls might be sanctified and made pleasing to God. From the passion and death of our Lord they have their efficacy, which is applied to our souls through to God. From the passion and death of our Lord they have their efficacy, of our Lord they have their efficacy, which is applied to our souls through the altar and kissed it before passing into the pew to pray. A young woman across the alise from me was praying into the great cross on the pew to pray. A young woman across the alise from me was praying of particular study.—Church Progress.

Cardinal Vannutelli on Ireland's Faith.

I am deeply touched by the terms of the address with which I received my first welcome to Ireland. The devotion of the Irish Nation to the Catholic Faith and its attachment to the Holy See, on which you have so eloquently touched, and which have from times immemorial entitled Ireland to be called the Island of Saints, constitute a bond with Rome which is to day as close as it has been in the past. Of this my presence among you is a new proof, coming, as I do, as the representative of the Supreme Pontiff, who has sent me to bring to you, and to you only, the expression of his paternal affection on the inauguration of the new Cathedral of the Primatial See of all Ireland.

ST. JOSEPH'S GRADUATION.

Chatham Daily News.]

On Thursday evening, Aug. 5, a very pleasant event took place at St. Joseph's Hospital, it being the occasion of the closing exercises of the graduating class of 1994.

The fair young graduates were five in number: Misses Elizabeth Kerr, Sarnia; Josephine Lanigan, Darrell; Elia Cowan, of this city: Genevieve Cline, Detroit, and Esther Thompkins, Wallacetown.

These amiable young ladies, who during the weary watchings and long night vigils of a three years' course of training in hospital work, evinced rare talent and a depth of womanly tenderness not frequently to be met with, are to be today congratulated on being made the happy recipients of the artistic diploma and handsome gold medal of the school.

The nurses' apartments were tastefully decorated for the occasion in pink and white, and presented a charming scene as the happy graduates, in their dainty white unitorms, together with their glad companions, fled into their dining-hall, where a sumptuous banquet awaited them, and where, judging by the merry trills of laughter that floated through the hulls, a Joyous hour was spent.

The completion of the evening's enjoyment was a high class and refined musicale, tendered to the nurses by Mr. and Mrs. George Cowan, at their beautiful home on King street west.

While regretting to lose from the staff five such estimable nurses, yet the ladies in charge take much pleasure in recommending them to all who might require their associations with the hospital, yet they go abroad to their wider field of labor with the assurance of the good-will and kindly wishes of all who have been so deeply concerned in their welfare.

The Mother Superior and the Sisters of the hospital are delighted to take advantage of this favorable opportunity of rubbicly expressing their heartfelt appreciation of the deep interest and kindly co-operation evinced by the gentlemen of the medical and surgical staff in the education and trailing of the nurses, They would also express their gratuude to Mr. and Mrs. Cowan, and the l

co-operation evinced by the gentlemen of the medical and surgical staff in the education and training of the nurses. They would also express their gratifule of March all the worshippers moved their lips as they prayed, actually uttered the words under their breath.

"At last my young fellow made the sign of the cross three or four times in rapid succession, stood up, picked up his hat and started for the door. He found some sort of solution of his trouble, whatever it was.

"He had gone out with a determination fromed to do something, and, you know, I couldn't help thinking that whatever he was going to do was in no way ill. He certainly had formed some good purpose, and I could not find it in my heart to think it was an unwise one. Whatever he came to that church seeking had come to him.

"Yes, it is a strange thing, but every face that I watched going out was clear. However they came in, they went out comforted. I'll tell you something stranger, I felt someway, more at peace with everything when I went o'st myself—though of course, that may have been only because I was pool and rested."

"On the different catholic Record: Catholic Record: Choung the first filter that the cathodral for the nurses on the occasion of their graduation.

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The provide and resid

the parish, after the departure of the pastor, Rev. Father Liebans, for Spain. On July 18, 1918, 1918, Bishop Conatty gardenim six months' leave of absence of account of ill-health, when he went his home in Canada. Much benefited by his home in Canada.

FAREWELL TO FATHER HARTIGAN.

On Sunday last, Aug. 7, after the cel-bration of mass by the Rev. Fath on Sunday last, Aug. 7, after the celebrate of the heads of the body. This fact becomes quite apparent by the comparison. As to corporal necessities the first requsite is that we be born into the world. If we would attain physical perfection there must be growth and strength. In the third place to sustain life we must have sickness or injury, we require remedies for our restoration. Flifthly, we must have antidotes against the agon-

companied by a well-filled purse as a token of the high esteem in which they held their pastor:

"To the Rev. Patrick J. Hartigan, Priest of the Parish of Camden, from the congregation of Our Lady's Annunciation:

"Dear Rev. Father,—It is with the deepest regret that we now come to bid you farewell, on this sad occasion of your departure from our midst. Almost without warning you have been called away, to leave behind a gap that time cannot efface, and in the bearts of your occasion that we will always cherish to the end of our days.

"During the seventeen years and upward that we have been fortunate in having you to watch over us, and minister to us as our pastor, and that we have had the pleasure of being associated with you as a man, you have endeared yourself to us all. In these years which have passed by, all too quickly, we have learned to appreciate the privilege of having a priest of such wide education and high man of such keen insight as a counsellor and adviser. What family has not a souvenir of a few happy moments that you have spent among them? Who in sickness has not felt befter after you have ministered to his wants, and sympathized with his sufferings? All seasons of the year, all sorts of weather, all hours of the day and night, have we learned

ong merited.
"May God bless you in your new field of work, and may He grant you many long days of happiness.
"As a small token of the universal esteem in which we guard the remembrance of your presence with us, we best

ong days of naphnies.

"As a small token of the universal esteem in which we guard the remembrance of your presence with us, we beg you to accept this purse. Our most earnest wish is that it may be of some use, and that it may be a pleasant souvenir of your seventeen years of labor tor God among His loving people here.

"Signed on behalf of the congregation of Our Lady's Annunciation. James Scantlin, A. C. Finn, M. C. O'Dea, Peter Finn, Timothy Kenny.

"Aug. 7, 1961."

Father Hartigan made a very touching reply, in which he assured his people of the great love that he held in his heart for them, and of his heartfelt sorrow in parting with them. He assured them that they would be ever dear to his memory and remembered in his prayers, and asked them to likewise pray for him. He thanked them one and all, for the kind sentiments expressed in their address, which he held to his heart, and said that he valued it far more than any material gift they could offer him, no matter how valuable it might be; after which he bestowed his benediction on all present, and bade them good-bye, and all left for their homes with a deep feeling of sorrow at parting with a priest ppssessed of such noble qualities. During his address to the people not a dryey was to be seen in the whole church.

DIOCESE OF PETERBOROUGH,

The new Catholic Church in Kearney was solemnly opened and blessed by his Lordship Bishon O'Connor, of Peterborough, on Sunday, July 24. High Mass was sung by the pastor, Rev. Father Fleming. At the conclusion of the Mass the Sacrament of Confirmation was received by a large number of candidates. Addreses on behalf of the congregation and Altar Society were read by Mrs. Munn and Mr. F. H. Gallagher, and presented to Father Fleming, who was leaving for his old home in Newfoundland. At Vespers his Lordship delivered a most eloquent discourse on the Catholic Church and her doctrines, which was listened to by a large congregation. The choir, under the direction of Mrs. F. H. Gallagher, rendered Concon's Mass, At the offertory Mercadante's "Sulve Maria" was sung by Miss Annie Madden, of Orillia, the other soloists belong Miss Agnes McGill, of Pittsbure, Pa., and Mosses, McConkey, Kearney and Madden, Brule Lake.

C. M. B. A. CONVENTION-

C. M. B. A. CONVENTION.

Toronto, Canada, Aug. 9, 1904.
Editor Catholic Record: Dear Sir.—A committee composed of representatives from the different city branches of the C. M. B. A. have undertaken to look after the visiting delegates to the convention which is to be held here on the 24th inst.

I have arranged for the smoking room at the Union Station, which is the first room as you go out of the station upstairs, for a committee room for the purpose of receiving the delegates, and having them registered there. There will also be a number of gentlemen there who will show the delegates to their hotels or to boarding houses, if they would prefer to stay there. If delegates desire rooms or hotel accommodation secured in advance, I would ask them to communicate with me. I will be pleased to look after it for them. Yours very sincerely,

EDWARD P. O'SULLIVAN,
Secretary-Treasurer Reception Committee, C. M. B, A.

MCLLIGAN — At Corunna, on the 7th lost, Thos. Multigan, aged eighty-five years. His funeral took place from St. Joseph's church, Tuesday, Aug 9h. Solemin High Mass was sung by Rev. M. J. Brady, of Wallaceburg, assisted by Rev. John Brennan as deacon and R. v. Francis White assub-deacon. Rev. John Francis Stanley, of the Cathedral, London, assisted in the sanctuary.

MARKET REPORTS.

London, Aug. 18, -Grain, per cental - Wheat per cental, \$1.50; corn. 30c to \$1.00; barley, 95 to \$1; caus \$1.03 to \$1.04; rye. 90 to 95c; peas, \$1.00 to \$1.50 tonckwheat. 90c to \$1.00. Poultry - Old hens, per pair, 60 to \$0c; spring chickens, per pair, 50 to \$80; per deckers, per pair, 50 to \$80; per pair, 60, to \$50; turkeys dressed per bi 10 to 12c, ducks dressed 70 to \$1.00. Meat-Dressed Hogs \$7.00 to \$8.00; port, by 1b, 8 to 9; beet, by the quarter \$5.50 to \$6.50 veat \$5.50 to \$7; mutton, \$6.00 to \$7.00; lamb, per pound, 10 to 12c. Tohonto Grain.

Toronto Aug. 18, - Wheat firmer: No. red and white, \$10 bid, weat holders sak \$1.02; Manliobs steady, at \$1.01 for No. 1 northern, \$1.01 for No. 2 northern and 99c for No. 3 northern, at Gorgian Bay ports, and 6e more grinding in transit. Flour, firm at \$1 to \$1.10 for cars of \$90 per cent, patents in buyers bags, west; choice brands 15c to 20c higher; Manliobs \$5.10 for cars of thougards, we see the contact of the track, Toronto, Millir ed, steady, at \$15 for cars of shorts, and \$17 for strong b. kers, bags included, or to the track, Toronto, Millir ed, steady, at \$18 for cars of shorts, and \$17 for bran in bulk, west, hand to an infliced ispicady, at \$15 for cars of shorts, and \$17 for bran in bulk, west, hand to an infliced ispicady, at \$15 for cars of shorts, and \$17 for bran in bulk, west, hence, nominal, at 45c for No. 2, vest, Corn., toody, cars of Canada. at 50c, Ameliaan 60c for No. 2, vest, Corn., toody, cars of Canada. at 50c, Ameliaan 60c for No. 2, vest, Corn., toody, cars of Canada. at 50c, Ameliaan 60c for No. 2, vellow; 59c, for No. 3, vellow and \$85 for No. 3 mixed, in car lots, on the track, Toronto, Oats, firm, at 35c for No. 2 white east; No. 2 white are quoted at 31c, or so, 5 white east; No. 2 white are quoted at 31c, or so, 5 white east; No. 2 white are quoted at 31c, or no. 5 white east; No. 2 white sact; No. 2 white are quoted at 31c, or no. 5 white east; No. 2 white are quoted at 31c, or no. 6 to broken lots bere, and 40c

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Haines, Sec., Treas., Box 24, Mildmay. Ont.

At St. Joseph's Hospital, London, on July 23, Cecelia, wife of Mr. John Sullivan, aged twenty three years. May she rest in peace!

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WANTED TEACHER FOR SCHOOL NO
10. Carrick. Duties to commence immediately. Apply, stating salary, to John A.

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MARKET REPORTS.

dairies. Eggs, steady, new laid, flee to 163c.

Rast Buffalo, Aug 18.—Cattle—Receluts. 600 head; slow; 15c lower; prime steers. \$3.40 to \$5.90; shipping \$4.65 to \$5.15; butchers. \$3.90 to \$5.5; hifers \$3.15 to \$4.0; cows. \$2.90 to \$3.0; bulls. \$2.40 to \$3.70; stockers and feeders. \$2.50 to \$3.70. Vesis—Receipts 2.50 head; dult; 25c lower; \$5.to \$6. Hogs — heceipts 4.200 head; active; Vorkers. \$5.fo to \$6.70; mixed. \$5.60 to \$5.65; yorkers. \$5.50 to \$5.75; proughs. \$4.50 to \$5.65; roughs. \$4.50 to \$4.70; stags. \$5.50 to \$5.55; roughs. \$5.10 to \$5.50; proughs. \$4.50 to \$5.65; proughs. \$4.50 head; good lambs, steady; common. dult; lambs. \$4.50 to \$5.50; yearlings. \$4.50 to \$5; wethers. \$4.25 to \$4.50; ewes. \$3.60 to \$5; wethers. \$4.25 to \$4.50; ewes. \$3.60 to \$5; wethers. \$4.25 to \$4.50; ewes. \$3.60 to \$5; sheep mixed. \$2.50; ewes. \$3.60 to \$5; sheep mixed. \$2.50; ewes. \$3.60 to \$5; sheep mixed. \$2.50; ewes. \$3.60 to \$3.75; sheep mixed. \$2.50 \$4.50; ewes. \$3.60 to \$4

TEACHERS WANTED,

A MALE TEACHER FOR INDUSTRIAL school. Address Rev. Father Hugonard. Qu' Appelle, Assa. 1345-4.

WANTED A TEACHER, HOLDING A second class professional certificate, for the Separate school of the town of Parkhil, for the bulance of the year 1904 Applications, with salary required and testimonials enclosed, will be received until the 19th of August by James Phelan, Sec. Separate School Board, Parkhill, Ont.

WANTED - AS PRINCIPAL FOR WOOD-WANTED—AS PRINCIPAL FOR WOOD-stock Separate school—a teacher fully qualified and capable of taking charge of a choir. Salary to a satisfactory applicant \$450, Applications received until the 19 h of August Duties to begin September 1st. Apply to Rev. John Cooke, P. P. 1347 2

TEACHER MUST BE CAPABLE OF teaching a little French, but his certificate must be of third or second class English non, or professional. T. S. Sylvain. Sec. Treas., R. C. S. S., S. No. 9, Dover, Big Point, P. O., Ont. 1547 2



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